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Fifty-three so-called "leaders" in this country, in co-operation with the School of Education of Northwestern University, Evanston, Ill., have published a list of what they call "the 25 best religious books." All of them, I regret to say, are liberalistic. Some of them, indeed, are distinctly radical, controversial, rationalistic in their treatment of the Bible, and scornful in their attitude toward orthodox Christianity.

With the help of several well-known Christian scholars, I have assembled another list of twenty-five religious books of a different character, all of them positive, constructive, evangelical, and loyal to the historic Christian faith revealed in Jesus Christ and His Holy Word. For the strengthening of true faith in these critical times, and especially for spiritual inspiration and uplift, these books are recommended. Many other works just as cogent and helpful might have been cited, but the list has purposely been limited to twenty-five.

M. B. Thomas: *The Biblical Idea of God* (Scribners, $1.50).
C. E. Macartney: *Twelve Great Questions About Christ* (Revell, $1.50).
A. M. Hodgkin: *Christ in all the Scriptures* (Pickering & Inglis, $1.25).
J. R. Smith: *The Holy Spirit in the Gospels* (Macmillan, $2.25).
J. A. W. Haas: *The Truth of Faith* (United Lutheran Pub. House).
W. E. Vine: *The Divine Inspiration of the Bible* (Pickering & Inglis, 95c).
J. A. Faulkner: *Modernism and the Christian Faith* (Meth. Book Concern, $2.75).
J. G. Machen: *The Origin of Paul's Religion* (Macmillan, $1.75).
W. W. Hamilton: *Sermons on the Books of the Bible* (Doran $1.75).
F. C. Beardsley: *The Miracles of Jesus* (American Tract Society, $1.25).
C. B. McAfee: *The Christian Conviction* (Macmillan, $2.00).
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H. E. Dana: *The Authenticity of the Holy Scriptures* (Doran, $1.00).
W. A. Squires: *Psychological Foundations of Religions Education* (Doran, $1.25).
C. M. Jacobs: *The Story of the Church* (United Lutheran Pub. House, $2.00).

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THE DOCTRINES OF MODERNISM: Its Beliefs and Misbeliefs Weighed and Analyzed. Paper bound, 40 cents. In this book Dr. Keyser enters right into the heart of the present theological controversy. He believes that evangelical truth should be vindicated against the many gainsayers of the day. The Modernists whose works he brings to the bar are Harry Emerson Fosdick, James Moffatt, Shailer Mathews, Dean Charles R. Brown, Henry Van Dyke and Charles C. Morrison, Editor of The Christian Century.

People who desire to be posted in regard to the present conflict should read these books.

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THE BIBLE CHAMPION

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EDITORIAL

Christianity's Challenge

CHRISTIANITY does not meet its opponents by winsome wooing. Its divine Author stands in the midst of the ages, and sends forth a challenge. It is a challenge of righteousness. He says, "Which of you convinceth me of sin?" In the words of Pilate, the world answers back, "We find no fault in him." Strauss, Rousseau, Diderot, Renan, Voltaire, Ingersoll, and the whole list of infidels who have attempted to criticise and find fault with Him have bowed before the majesty of His righteousness and declared Him victor. It is a challenge of truth. He says: "I am the truth." "If I say the truth, why do you not believe me? He that is of God heareth God's words: ye therefore hear him not, because ye are not of God." It is a challenge of life. "I am the life." "He that believeth on the Son hath everlasting life and shall not come into condemnation." "He that believeth not the Son shall not see life, but the wrath of God abideth upon him." Then He hurls it forth in a sentence: "I am the way and the truth and the life, no man cometh unto the Father but by me." "He that hath seen me hath seen the Father."

This challenge to truth and fact, this appeal to the receptive faculties of man, are found everywhere in Scripture. Testimony and evidence are magnified above theory and assertion everywhere. He says: "Come now, let us reason together." He reasons with His opponents. When they said that He cast out devils by Beelzebub, the Prince of Devils, He asks, "Is Satan divided against himself?" "Doth the devil cast out devils?" "If I say the truth, why not believe me?" "Try the spirits, whether they be of God." "Prove all things, hold fast that which is good." Thus has Christianity always fearlessly flung out its challenge and demanded inquiry.

This challenge has received widely different treatment. Some have been indifferent and given no heed to it. Some have met it with scorn, without any consideration of its claims. Some have violently opposed it and by every means have made it unsafe for its preachers and teachers. Even today, while the sword and the fagot are no more and the flame has been extinguished, yet the would-be destroyers of Christianity wage their conflict, by ridicule, false teachings and big funds against Christ's message and messenger. Nevertheless, through all the ages, past and present, there has been, and is, a mighty host who have heard the challenge of Christ and yielded to it by worshipping, trusting and serving Him.

The challenge of Christianity is manifested in at least three ways. Christianity is the most conspicuous fact in human history. Our present civilization rests upon it. There is not a spot ten miles square in all the world which is safe for women and children or fit for a decent man to dwell in where Christianity has not first gone and prepared the way. Take away Christianity, and our present civilization with all its advantages would collapse. Our progenitors were pagans and naked savages. It was Christianity that tamed and changed them. All the vital elements of our civilization are the products of civilization.

In the Declaration of Independence we say, "We believe God created all men free and equal." Where did we get that? Did it come from nature? Nature knows no freedom; with her, all is force and law. Did we get it from cultured paganism or other departments of history? No. We received it from the declaration of Christ, which stands alone in history, when he said: "Call no man Father on earth; ye have one Father in heaven. Call no man Lord or Master or Rabbi; ye have one Lord and Master, Jesus Christ. Ye are all brethren." Here is the very center and source of a free people and a free government.

Whence came the home and family as they exist among us? What is the authority for

one man and one woman being joined together and separable only by death or infidelity? Do we get that from nature? No; nature is polygamous. Do we get it from the ancient civilizations? No; in general, they believed in plural marriages. The only source of the family constituted by one man and one woman is the saying of Christ, which he quoted from Genesis. "A man shall leave father and mother and cleave to his wife, and they twain shall be one flesh."

Where do we get the rights of person, property and reputation? From the Ten Commandments, given from Sinai, and endorsed by Jesus Christ as the expression of love to God and love to man. Christianity has not only brought all these and many other blessings to mankind, but it has fought for them.

Again, Christianity challenges man because it came from God. It is not a product of nature. It is not a discovery or invention of man. Its Book which contains it is a revelation from God, spoken by Himself and those whom He inspired to speak. Its Author, Jesus Christ, is God manifest in the flesh. Its miracles are real and duly witnessed, being summed up in the many infallible proofs of the resurrection.

Again, Christianity presents many things to man which are his chief concern. Man believes that there is a God, but without Christianity he could never know that God. Man knows there is a right and a wrong, but without Christianity he could never know what was right and what was wrong. Man believes in immortality, but without Christianity he could never know the nature of that immortal state. But Christianity assures him it will be either heaven or hell, bliss or woe, and it shows him how to escape the one and to enter the other. Surely it is time that men ceased their wooing and cooing, and give heed to this great challenge.—*D. S. K.*

The Vicarious Principle

THAT there is a vicarious principle in both the natural and the human realms no one would want to deny, because it is patent and outstanding. A mother robin, one cold spring, allowed herself to freeze to death in her effort to preserve the lives of her little brood. Another mother bird was burned to death while trying to protect her little ones from the flames.

Of course, these mother birds did not succeed in saving the lives of their broods, but they made the effort to do so, proving that the principle of vicarious sacrifice exists in the animal world.

In the human realm there is the display of the same principle. Every human mother suffers and sacrifices for her children, in giving them birth and afterward in providing for their comfort and welfare. Many a father also toils hard and makes much sacrifice to give his sons and daughters an advantageous start in life. More than one person has even died for a friend and loved one.

So we see, in many places and in many ways, that the fact of vicarious suffering lies in the structure of the world. It is patent, therefore, to inquire, Whence did it come? What was its primal source? It must run back to the source of all good things—God. Surely it could not have arisen from insensate matter. Neither is it reasonable to believe that it could have evolved from the selfish and incarnadined struggle for existence. The altruistic principle certainly could not arise from its very opposite, the principle of selfishness and competition. Therefore, we repeat that the principle of sacrificial love must go back to God as its source, else so beautiful a principle could never be exhibited in the phenomenal world. From nothing nothing can come.

Thus we see that altruistic and self-abnegating love belongs to the very nature of God. This is seen to be true even when viewed from a strictly logical viewpoint.

But that is just what the Bible teaches—that God Himself made the great sacrifice in making expiation for man's sin by taking man's place before the law and satisfying the demands of justice, for "He was wounded for our transgressions; He was bruised for our iniquities." Yes, the vicarious principle is first found in the nature of God, and therefore wherever it is displayed in the world, it has its ultimate source in the altruistic love of God.

However, there is a deep and fundamental difference between the vicarious suffering of creatures for one another and the vicarious suffering of the incarnate Son of God for sinful men. No creature can expiate the sin of another. A mother may suffer with, for and on account of the sin and disgrace of a wayward son, but she cannot atone for his

sins; she cannot clear away his iniquity and win his pardon with God. In spite of all her suffering for him, he still remains an unforgiven and uncleansed sinner. Her suffering in his behalf is the suffering of sympathy, and only that; it is not the suffering of expiation for sin.

Vicarious suffering that accomplishes atonement for sin is the unique work of only one being—that unique Person known as the eternal Son of God become incarnate. He alone "who knew no sin, could become sin for us that we might become the righteousness of God through Him." Only an eternal God ensphered in sinless human nature could suffer both *as* man and *for* man, and thus atone for the sins of the whole world.

Thus, to put it concisely, the principle of vicarious suffering in the creation proves that God is willing and able to sacrifice Himself for others; but the unique and non-transferrable element of His vicarious work lies in the fact that it alone makes expiation for sin, and thus saves the sinner from the penal consequences of his sin.—*L. S. K.*

The Colossal Task of the Modern Church

DEFINITIONS are determinative. Discussions such as this theme proposes, demand carefully defined terms and positions. The object of vision will ever be a matter of dispute while perspective is dissimilar. The shield has two sides. The church is not a term employed with the same or equal significance by all. The concept these words clothe, or become the vehicle of presenting, varies widely in different minds. We shall not be advantaged by any discussion unless we understand the point of departure. This editorial proceeds on what I believe to be fundamental as regards the Christian Church. It is an institution and an organism at the same time. It is divine in its origin. It proceeds under divine commission. It serves a divine purpose. The capabilities with which it is endowed are divine capabilities. The exalted and holy function of the church, all-embracing and pre-eminent, is to realize the Kingdom of God in the world. There are clear distinctions between the Church and the Kingdom of God which require no art of rhetorician or logician to unfold. The church is the agency whereby the Kingdom is to be realized. This is a distinction just now emphasized, but by no means a recent discovery. It is as old as Christianity and through the entire history of the Church has never been lost sight of. Too much importance cannot be attached to the character and purpose of the agency which God has ordained shall usher in the full millenial glory of Christian liberty and true brotherhood.

What I believe to be not only a misconception but an injurious perversion of Biblical Ecclesiology finds expression in some of the utterances of President Gates and Dr. Herron, formerly of Iowa College. After repeated readings of the published utterances of these apostles of the "New Redemption," I find myself in hearty concord with the avowed purpose, but compelled by Biblical, historic and experimental evidence to condemn their attitude toward the Church of God. When they with others of the same school of thought assume that the church is merely a human contrivance for realizing a social idea, I must Most emphatically do I take issue with the following statement of Dr. Scudder: "Our Lord lowing statement of Dr. Scudder's: "Our Lord gave us no creed, and instituted no church; but He went about doing good and said 'Follow me.' Churches, denominations, ceremonies and dogmatic formulæ are the institutions of man. If they are serviceable to true religion, they should be retained; if not, the sooner they are eliminated from this world, the better."

Most heartily do I concur with Dr. Morris when he says: "For the obvious fact is that the church in its idea is a purely Biblical conception as supernatural as the scheme of salvation itself."

Such a conception of the church by no means encourages its becoming self-centered and content with its own aggrandizement. Indeed, the conviction that it is a divine organism adds to the true altruism which should ever characterize its activities. If it is God's ordained agency for "affecting humanity savingly through the Gospel," then nothing short of sacrificial devotion to the interests of the Kingdom of God will satisfy the demands involved.

Our authority must rest on a Biblical basis. Nowhere else is it safe. It is possible to reconcile the Petrine and Pauline metaphors with any humanistic conception of the church. When you read such words as these respecting the church, "Habitation of God," "Temple of God," "City of God," "Flesh of Christ," "Body

of Christ," "Bride of Christ," "Pillar and Ground of Truth," how can you otherwise conclude than that its supernaturalness and divineness are designed to be enunciated? This generic, Biblical conception has had a historic unfolding which still further antagonizes the proposition that the church is a human institution merely with the underlying assumption that Christianity could get on very well without it. Such an attitude is nothing more or less than an application of German rationalism, which has looked upon the church as a merely human organization which has appeared in the Christian arena for a time, but which is to be superseded when Christianity has reached a completer maturity.

The commission of the church is to world subjugation. The sublime task set before the Christian Church is spiritual imperialism. Each part and every part is to come under the dominion of Jesus Christ. As Jesus Christ proposed for Himself the majestically glorious task of reconciling the whole world, and every part of it to God, so He commissions the Church of Christ to become the agency whereby He shall accomplish this divine purpose. The church as an agent must realize the aims of its divine founder in the same way Christ effected the completion of His redemptive work, viz., through sacrifice. One of the most unspeakably impressive facts connected with the life and work of Jesus is the method He employed to bring the world to His feet, viz., the sacrifice of Himself.

A great antecedent truth in the redemptive process is this, that the individual is the unit. Social aggregates are composed of personal units. Nevertheless, Christianity does consider men in the mass as well as individually. Human society, as such is an object of Christian concern. The reclamation, purification and exaltation of humanity must profoundly concern the church of God. No one questions that it is the function of the church to promulgate the saving doctrines of the Inspired Word. All Evangelical Christians agree that sacraments and ordinances are the appointed means of grace, and are to be commended to men. We readily appreciate the wisdom of faithful and untiring persuasion to repentance and individual regeneration.

But there has not been so complete concurrence as to the relation of the church to human society. How to treat certain phenomena resulting from aggregation has been a matter of much controversy. Certain it is that increased attention is being paid by all thinking men to problems which are distinctively social problems. It would be strange indeed if an institution designed especially to transform the desert to the garden and exalt the individual to a divine sonship should be silent when asperities and tyrannies are rasping to disaster and death multitudes for whom Christ died. "The Samsons of penury" are grinding in plutocratic mills. Fearful turbulency in society is a sufficient demonstration that the storm is on. We are concerned not so much with portentious thunder as with the fury of a gale that has already struck and whose increasing wrath or speedy control urges our attention.

The equilibrium of society has not so much been lost as never secured. How to establish it is the inquiry of earnest economists and reformers. That some sort of reformation is demanded is recognized by all, but appreciated by few. That large numbers of our fellow mortals are the victims of irresponsible greed and vicious tyrannies none can question who will take the least pains to ascertain conditions. "The air is charged with thunder and the times that are coming may be times of storm. There are phenomena beneath the surface of society, of which it would be hardly possible to overrate the significance. There is a widening separation of class from class; there is a growing social strain; there is a disturbance of the political equilibrium; there is the rise of an educated proletariat. To the problems which these phenomena suggest, Christianity has the key. Its unaccomplished mission is to reconstruct society on the basis of brotherhood."—Edwin Hatch.

Just what in society, as at present constituted in America, needs reformation?

We find certain vices of frightful magnitude increasing in audacity and actively engaged in deliberate destruction of our fellow-mortals with a remorselessness which appalls us.

Stated definitely and briefly, the task of the church is, first and finally to Gospelize the world. "Go ye into all the world and preach the Gospel to every creature." How far short the church comes of realizing this great command becomes evident when we consider that there are millions more people who never have heard the Gospel message than there were when the Disciples received this direction from their Lord. The missionary effect of the church has never begun to keep up with the increase in population among heathen peoples. The church, however, cannot feel that she is doing her duty when she merely proclaims the message set forth in the Gospels, but she must also realize that she sustains definite obligations to government and society and in practical, defi

ite ways the church must bring the Gospel deals to bear upon all the problems of human ife.

The second great task of the church is, herefore, to *harmonize society*. It is her busi- ess to eliminate the divisive influences which end to stratify society and produce separa- ions and alienations. Nothing but the true pplication of the Gospel principles, including he Golden Rule, will do this. Unharmony an never be hammered into harmony. With- ut fire, metals are not fused. Without the eat of Christian sympathy and love the inter- elations of society will continue to be trained, irritating, and destructive.

A third task of the church is to *ethicalize ndustry*. The relations between capital and abor are not improving to any appreciable egree. There have been some conspicuous emonstrations of the application of the eachings of Jesus concerning industry, and hey have given to the world a splendid illus- ration of what would happen if all industry as truly ethicalized. The church has much t stake in this connection, since she ministers o all classes of people. Unless she manifests kindly concern for the progress of the peo- le who bear the world's burden, she cannot ope to gain the support of the great working ultitudes. On the other hand, the church ust be just to those who furnish the sinews f war, and in some way she must present a essage, rational and acceptable to those who e not hopelessly *controlled* by prejudice.

In the fourth place, the church must be creasingly able to capitalize *influence*. If the hurch were a unit and sufficiently concen- rated upon objectives, she could easily hold he balance of power and bring about refor- ations in a hundred directions. The trouble as been that the church has been unorganized, nd her influence has been far less than it ought to have been in accomplishing human progress. The federation of religious forces in the interests of a progressive civilization is one of the most favorable signs of the times. When the aggregate influence of Christian peo- ple is sufficiently unified so that it can be capi- talized, then any single reform can be carried to successful consummation.

The fifth responsibility of the church is to *internationalize politics*. Provincialisms are al- ways attended with narrowness and more or less of bigotry. A true patriotism has a pas- sion for one's own country, but does not forget that there is a relationship wider than the merely national connection. A Christian in- ternationalism simply means the pushing back of our horizons until the whole world is in- cluded in our sympathy, our survey and our sincere purpose of human betterment. Chris- tianity cannot look sympathetically upon mere nationalism, and must have an international outlook and create a sentiment in favor of true human brotherhood. This work of the church is greatly imperiled by that bane of all progress, human selfishness. Hence the diffi- culty in accomplishing the fifth and final task of the church, namely, to Christianize Chris- tians.

If every professed Christian were a true Christian it would still be the fact that an in- corrigible, degenerate group of people would have to be reckoned with, but things would be vastly better than they are. Among the greatest hindrances are four which stand out conspicuously today. They are the pleasure passion, the purse passion, the power passion, and worse than all the rest, spiritual inertia. In spite of these difficulties the church must address herself to her task, confidently, with a positive assurance of ultimate victory. Nothing is impossible which God commands.—*A. Z. C.*

Dr. Keyser's Busy Vacation

WE SOMETIMES wonder just how long Dr. Keyser will be able to carry on at the pace he has set for himself. We more than once felt called upon to remind him of the pace he is going, but he twittingly says he keeps at it to keep himself from getting into mischief!" Of course his feelings will not be hurt when e passes a joke on himself.

This is how Dr. Keyser accounts for his "va- ation" period. It begins right after the com- encement services of the seminary—Hamma Divinity School, Springfield, Ohio—where he teaches. Immediately after the commencement services, the first week in May, he swung to Dallas, Texas, to deliver a series of lectures on the W. B. Griffith Thomas Foundation of the Evangelical Theological College, which Dr. Thomas helped to established. Dr. Keyser de- livered the second series of lectures on this foundation. He also spoke daily at the chapel services of the seminary and delivered the bac- calaureate sermon for the graduating class on the afternoon of May 8.

He reports a most pleasant time with the professors, students, and friends of the Theological College, and has only words of commendation for its evangelical character and its high standard of scholarship. This institution is an outstanding proof that the two can go together. It gives the B.D. degree only to students who have the A.B. degree from a standard Christian college.

After a day or two at home, our itinerant friend and fellow editor went to Detroit to deliver a course of daily addresses for a Christian organization of laymen, who believe that Christian doctrines should be upheld. They put on a programme almost every month, and invite some speaker to give addresses on Biblical themes.

After delivering the commencement address for the high school at Johnsville, Ohio, he rushed home for a day, and then away to Houston and Galveston, Texas, to take part in the Bible conferences conducted by the Extension Department of the Moody Bible Institute, Chicago, being on the programme with Drs. Gray, Ostrom, and Philpott.

After returning home to attend the commencement services of Wittenberg College as a member of its faculty in the theological department, he hurried to Wichita, Kansas, where he and Dr. Gray, president of the Moody Bible Institute, spoke twice daily at a Bible conference, from June 12 to 19 inclusive. Then on to Gettysburg, Pa., where he met with other theological teachers of the United Lutheran Church in America to discuss questions of seminary curricula.

This takes him up to this writing, but for the rest of the summer he will be teaching for a couple of weeks at the Winona School of Theology, Winona, Indiana, and will speak successively at the following summer assemblies: Mount Gretna, Pa.; Lake Orion, Mich., and Holland, Mich., closing his summer's lecturing and teaching on the eighteenth of August, leaving him about three weeks for a vacation at home, which will mostly be spent in preparing his schedule of studies for the next year in the seminary where he teaches Systematic Theology.

At all these intervals he fills in his interim in writing editorials and articles for the CHAMPION, and sometimes for other periodicals, and in reading and reviewing books. In keeping himself busy in these ways, he says he hasn't "time to get into mischief!" We grant it! He also claims that his is a joyful life because he is doing what he believes the Lord wants him to do. That, he thinks, is his greatest reward. He finds no less joy, he says, in writing for the CHAMPION in whose useful mission and place in the world he believes with all his heart.

How do we know all this? He himself told us! And, as further proof that this is so we might add that we sometimes have difficulty in keeping up with his rapid movements in getting proofs into his hands for the articles he writes for the CHAMPION. Only a man with an iron constitution and an indomitable will-power can carry on as does Dr. Keyser.—*F. J. B.*

Bondage to Fear

MAN is the only creature on earth whose existence is passed in a state of dread, who is a prey to constant fears of one sort and another. Particularly there hangs over him at all times the well-grounded "fear of death." True, the individual man is not always conscious of this fear; but it is always there. And this "fear of death" is a veritable *bondage;* even as the Scripture declares that Christ took part of flesh and blood in order that, through His own death, "He might destroy him that had the power of death, that is the devil, and deliver them who *through fear of death were all their lifetime subject to bondage*" (Heb.2:14,15). And other Scriptures likewise speak of that "spirit of fear," which all the children of Adam receive by inheritance (2 Tim.1:7), and of that state of "bondage to fear" into which every child of Adam is born (Rom.8:15).

Nothing, indeed, is more characteristic of human beings than their liability to the torment of fear; "for fear hath torment" (1 John 4:18). Man, wherever he is, is a fear-haunted creature. Some fears are rational and some are irrational. Some are well grounded, and others groundless. Some are based on experience, and others are born of ignorance and superstition. And man's civilization and progress bring no deliverance from this bondage. Rather do they multiply the causes of fear; for the general speeding up of all methods, machinery and means of locomotion and the like, add

greatly to the perils of human existence, until man has good reason now for fear at every street-crossing.

Hence the universal need of mankind is that of a deliverer, who can deliver him from this wretched *servitude of fear.* David knew of this bondage; but he knew also of One who gives complete deliverance out of it. This is his testimony: "I sought the *Lord* and he heard me, and *delivered me from all my fears*" (Ps. 34:4).

This spirit of fear is, as we have said, an inheritance from our father Adam. Fear was the immediate consequence of sin. It is a characteristic of that state into which Adam through transgression fell; and in which, because of his fall, every descendant of Adam was born. "I was *afraid*," is the confession that came from his lips. "For by one man sin entered into the world, and death by sin; and *so* death passed upon all men" (Rom.5:12).

Thus, every feeling of dread, every flutter of fearfulness in the human heart, every apprehension of danger or calamity, even the child's instinctive fear of darkness, may be traced back to that fateful day in Eden, when the father of mankind hid himself from God, and said, "*I was afraid*" (Gen.3:10). And by this appears the significance of the fact that the lost are described as "the *fearful* and unbelieving" (Rev.21:8); that is to say, they had not come to Christ to be delivered from their fears and doubts.

When we consider this universal dominion of fear, which has been from the beginning, we perceive the great significance of Christ's oft-repeated "Fear not," "Be not afraid." Good reason have the children of Adam to say, with their father, "I was afraid."

But here is One who can say with authority, "Be *not* afraid." Here is One who can, by His word, banish fear and fill the trembling heart with quietness and confidence. From the first Adam comes "the spirit of fear." But this is "the last Adam," by whom all that was lost through the sin of the first man is recovered, and all the evil consequences of his transgression are banished.

Hence the apostle writes to those who are Christ's, saying: "For ye have not received the *spirit of bondage again to fear;* but ye have received the Spirit of Adoption, whereby we cry Abba, Father" (Rom. 8:15).

How satisfactory is this explanation of the subjection of the entire human family to the bondage of fear! How perfectly it accounts for that universal fact! And what other explanation is there, if this one be rejected?

The cheap and easy, and hence the popular, way of accounting for everything nowadays is to say that Evolution did it. But, apart from the fact that there is nothing in the make-up of the brute out of which man's proneness to fear could have been evolved, we have here a thing which makes evolution a doctrine of despair. For if evolution has made the whole human family a prey to a varied assortment of terrors, what can the end be but a race of frenzied maniacs?

Certain infidel philosophers have sought to account for man's religious instincts and practices by tracing them to the instinctive dread of darkness, which is characteristic of children everywhere. From this it is argued that fear of darkness characterized the childhood of the race, and that from it sprang the idea of evil powers and good, inhabiting the unknown realms of darkness and remoteness.

But this philosophy is a reversal of the true order of cause and effect. For how is the universal fearfulness of the natural heart accounted for? The knowledge that "God is light" was primitive. Hence logically, darkness was the consequence of the withdrawal of God's presence and protection, leaving man exposed to evil powers. It is not without good and sufficient reason, therefore, that men associate light with what is good and darkness with what is evil.

But the bondage of fear was not to be broken by the power of *light* alone. A mightier power was required—the power of *love.* And hence we have this great revelation:

"*There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love*" (1 John 4:18).

Nowhere in the Bible is "fear" mentioned so many times in a passage of the same length. Thrice in the noun form and once as a verb, we find it here. And what is this "perfect love" which "casteth out fear"? A preceding verse gives the answer:

"*Herein is love; not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins*" (V.10).

This is "the love of Christ which passeth knowledge"; the love that could find no expression but in His willing offering of Himself as a Sacrifice for our sins.—*P. M.*

The Tears of Jesus

ACCORDING to tradition, Publius Lentulus, the secretary of Pontius Pilate, refers to the character of our Lord Jesus. Among other things, he said: "It cannot be remembered that any have seen him laugh, but many have seen him weep; a man of singular beauty surpassing the children of men." This may be traditional, but its contents have the sound of reality and are in harmony with the original records of the evangelists. "Jesus wept" is a brief but striking and significant utterance.

There are at least three distinct occasions upon which "Jesus wept." At the resurrection of Lazarus, on his farewell visit to Jerusalem, and in the Garden of Gethsemane. It will be of profit to us to note the cause of His weeping in connection with each of these occasions.

At the grave of Lazarus we read, "Jesus wept." The causes are not difficult to discern. It was as he approached the grave of Lazarus, who had been buried for four days, and the evidence was present that decomposition had set in. Jesus loved Lazarus with that love which can exist only between vigorous, courageous, pure and true young men. It differs from the love for a woman or for a child. It existed between Jonathan and David. It has often been found on the battlefield between brave soldiers. It has been found in the ordinary walks of life, but never save between the noblest of men.

Again, the sorrow caused by the removal of the stay and support of this family whom Jesus so loved, was cause for His tears. The wreckage of home is one of the greatest and most disastrous sorrows and pains of this life. These sisters were weeping in their loneliness and grief as they stood by the side of the tomb of their only brother and only support. Then they approach Jesus with the lament: "Lord, if thou hadst been here, my brother had not died." All this went to the heart of Him who bore our sorrows and carried our griefs. Again, we are told that when He beheld the weeping Jews, "he groaned in his heart." He knew the days were near when many would meet violent deaths in these very streets.

Again as He looked upon that grave and realized the dissolution taking place in the body of His brother and friend, the thought of the power and devastation of sin and death filled His soul with anguish and sadness. This was not what God provided in His plan in the creation of man. He made man holy and happy, full of life and joy, made him in His own image, and held him in His own fellowship and communion. Sin entered the world by one man, and death and all its horrors by sin. It was this actual manifestation that caused Him to weep. He did not weep in weakness nor helplessness. He had all power and was about to use it.

The next occasion for weeping on the part of our blessed Lord was His last visit to Jerusalem. He beheld its unbelief and stubborn rejection of Himself and the blessings He offered, and He foresaw the future when this city of His fathers, those people whom He called His own, these children of His friend Abraham whom God had favored and blessed above all people, were soon to suffer the ravages of the heathen under the iron hand of Rome and its bloody and destroying legions. The sense of their present hardness and rebellion in the sight of their future suffering and dishonor again filled His soul with anguish. Have we not cause for weeping and groaning as we look forth on our own native land and see the ravages of unbelief, of sin, of the murders, drunkenness, devastation of homes, and every other form of sin or distress? When we have such cases as Leopold and Loeb, Marshall, and the four young women in one city who took their own lives within one week, and much much more within the space of but a little over a year, is there not strong cause for tears and a return to Christ with pleading for mercy and salvation?

The last case when Jesus wept was in the Garden of Gethsemane. We read: "And being in agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." The writer of the Epistle to the Hebrews, referring to this scene says: "Who in the days of flesh, when he had offered up prayers and supplication with strong crying and tears unto him that was able to save him from death and was heard in that he feared." Here our Lord enters into the full penalty of sin and the tasting of death for every man. He pleaded with his Father, "If it be possible, let this cup pass from me. Nevertheless, not my will, but thine, be done." Our Blessed Saviour was not a stoic. He entered into these experiences with His whole soul. He was passing through the penalty for sin for His people, bearing their full pain, sorrow and anguish of the whole race, and sweat and blood and tears come forth.

"Jesus wept," and His weeping is infinitely significant. He lived like us and for us. He

weeping was for the suffering of others. It was accompanied with pity and love, and therefore it was never hardening. Tears for our own sufferings may produce hardness. But when we weep for the suffering of others, our noblest emotions are ennobled and made tender. We must ever beware that the sufferings of life and the sight of such sufferings do not harden us. If they take a selfish turn, then the heart will become callous. But if unselfish, love reigns.

Christ's weeping is over. He reigns in glory and joy. But he does not forget us as we pass through trouble. His presence and power are ever with us, to aid and sustain us. Soon our weeping will be over also, but we shall not cease to sympathize and perhaps serve those who remain in the pain and sorrow.—*D. S. K.*

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Notes and Comments

The Lutheran Church, which almost to a man stands firmly for the plenary evangelical faith, cannot be said to be reactionary or slow-going when it comes to winning accessions to her numbers and to the kingdom of Christ. During the past year ending with last Easter, the total additions to the United Lutheran Church were over 100,000. Yet the United Lutheran Church is only one branch of the great Lutheran household of North America. Eighty-five congregations exceeded one hundred and fifty accessions during the year. One Chicago pastor added 459 souls to his parish. An Omaha pastor had 341 accessions. Yes, when churches and ministers are loyal to the Christ of the Bible, souls will be won for the kingdom. Let us praise God for that.

We have not been able to endorse a good deal that Professor George A. Dorsey has written, especially in his recent book, *Why We Behave Like Human Beings*. Still, he has lately given to the world some bright thoughts regarding the overdone theory of heredity. He does not deny the Biblical doctrine of inherited depravity, but he believes that such evil tendencies can be brought under control. Most of the current talk about heredity as the cause of crime, he calls by the euphonious term "bunk." Our friend, *The Lutheran*, reports the substance of what Dorsey says in this way: "You can take the baby son of respectable parents and put him in an environment where he becomes a thief, and you can take the son of thieves and make him a bank president. It is up to you and the environment with which you surround him. In other words, Dr. Dorsey is in full agreement with Solomon's dictum: 'Train up a child in the way he should go, and when he is old he will not depart therefrom.' "

To the foregoing we would like to add that the grace of God in Christ is able to overcome the forces of a bad inheritance; and, if given a fair chance, it may even give victory over the adverse forces of environment. Surely the thousands of Christian martyrs did not live in the midst of favorable surroundings; yet they conquered, by the grace of God. Even today many Christians are proving that faith in Christ is able to sustain them in the most trying circumstances. They are not only able to bear adverse criticism and misrepresentation, but are even willing to die at their post rather than deny the Christ who bought them.

"We cannot think crooked and live straight. Sooner or later what we think will show what we are." So said a Commissioner of Health in Chicago. Although not a preacher or a professional theologian, he has sense enough to know that you cannot believe one way and live another; or if you try to do so, your life will be one of camouflage, which is simply another term for hypocrisy. A book that is so much deeper than much of the thinking of today puts it rightly when it says: "As a man thinketh in his heart, so is he."

A good deal of difference of opinion has arisen over E. Stanley Jones' *The Christ of the Indian Road*. Even some outstanding conservative scholars commend it without criticism. Others are inclined to pass a somewhat severe judgment upon it. One of the most discriminating reviews we have seen is by Dr. George Boddis, and is printed in the May-June number of *Serving and Waiting*. Dr. Boddis' remarks are both favorable and adverse. Mr. Jones for the most part seems to stand on evangelical ground; but the trouble is, he makes some statements that have a modernistic slant, while he omits some things that are vital and that ought to have been said in order to make his position perfectly clear. Even the title seems to be compromising. If he had called it "The Christ of the New Testament for the People of the Indian Road," perhaps no one would have misunderstood his meaning. At all events, there must be something ambiguous about his presentation or so much difference would never have arisen as to his stand.

We find the following facts in Dr. A. E. Richardson's recent book, *This is the Way* (p. 93). More than a century ago Thomas Paine,

in his *Age of Reason,* declared that, after his book was published, the Bible could not survive; it would be out of date and non-procurable within a hundred years. But he was a poor prophet. Twenty years ago Dr. Goforth went around among all the bookshops of Toronto, but failed to get a copy of Paine's book, either new or old. Yet, since the infidel made his boast, the Bible societies have sent out over three hundred million Bibles, New Testaments and portions of the Holy Scriptures. At least thirty-five million copies are printed every year.

A writer in one of the secular magazines gives a scoring criticism of the church, ministers, and Christian people in general. In a few years, he declares, Christianity will be laid away and practically forgotten, except as a "relique of superstition." Many such prophecies have been made in the past, but all of them have proved false. Voltaire in his day predicted that in a hundred years the Bible would scarcely be known and Christianity would be a spent force. Paine, as cited above, made the same kind of a prediction. He said that he would go through the Bible as a woodchopper goes through a forest, and by the time he got through with his destructive work not a vestige of the Bible worth preserving would be left. But the Bible is still the "best seller" of all books, while you can scarcely find even second-hand copies of the books of Voltaire and Paine. The same will be the case with the most modern critic of the Bible and the church.

We are glad to print the following ringing words recently given to the press by Dr. William T. Ellis, a well-known leader in the Presbyterian Church and a writer on the International Sunday School lessons:

Boldly challenging the whole assumption of the Christian religion, are frequent articles in the periodical press. A recent issue of *Harper's Magazine* offered as a college professor's "Substitute for Righteousness," the discarded Greek cult of beauty. The International Council of Religious Education, which is controlled by the publication boards of the evangelical denominations of the United States and Canada, is unblushingly giving more attention to the pedagogical and psychological aspects of the Sunday School than to the definitely Christian content of the Scriptures or to the evangelistic purpose of the Sunday School. This powerful and expensive institution is avowedly dominated by the contemporary mood of "high browism," which seeks a way of salvation for man via the scientific laboratory, rather than by an individual experience of Christ.

Against this trend, it must be said, the sound sense and real religion of the devout ministry and laity, as well as of the really thorough scholarship of the churches, is manifestly revolting. Two thousand years of Christian experience have taught the world that Christian life and character come by way of the written Word and of the Living Word; and these are not yet to be discarded for the new theories of half-baked and untried pedagogical psychologists.

Often we are dependent on God when we do not realize it. The following incident will illustrate our meaning: A little boy sat in front of his father and held the lines which controlled a restive horse. Unknown to the boy, the reins passed around him, and were also held by the father's hands. With artless simplicity the boy looked around, and said: "Father, I thought I was driving, but I'm not am I?" Thus it often is with men who think they are shaping their own lives and fixing their own destiny, even while they are fashioned by a higher power than theirs.

What is the true order of salvation? The first thing to do is to hear and heed the call of God to repentance and faith, in order that we may be saved from sin by Jesus Christ. The meritorious ground of our salvation is the atoning work of Christ, which we must simply accept by faith. To mend our ways and live a good life is not the first step; neither is that possible while we are in the unsaved and unregenerate life. First we must be saved from sin and sinful desire through accepting Christ as our atoning Lord and Redeemer; then the Holy Spirit must apply the objective redemption wrought for us by Christ, and thus beget a new life within us. Then we are ready to live lives of true service to Christ and His kingdom. Let us follow, and let us not reverse, the divine order.

"Knowest thou not that the goodness of God leadeth thee to repentance?" Yes, the story of God's love in sending His Son into the world to redeem mankind is the most winsome story ever told. Few people have become Christians through fear, although that may have been partially the motive in the beginning; but the love of Christ in suffering for men and in their stead before the inexorable demands of the law of justice has touched, melted and won the hearts of multitudes of people who are now Christians. And to those who

have not yielded to the wooing of divine grace, we would simply say that, to trample upon divine love is the most grievous of sins, for in all cases the goodness of God ought to lead to repentance and faith.

Paul says there is only one foundation for our faith and hope, and that is Jesus Christ (1 Cor.3:11). But He is an altogether adequate foundation, according to Holy Writ, which always assigns an adequate cause and basis for every requirement. For example, according to John's Gospel, Christ was the Logos who was with God in the beginning, who was God, and by whom all things were made. Surely He who in His person is the eternal God, the Creator of all things, must be a sufficient foundation on which to build our faith, our lives here on earth, our salvation from sin, and our hope of an eternal destiny. Why try to build on any other foundation?

So far as regards our Lord's humanity in connection with His deity, He also affords an ample foundation for all men's needs and hopes; for He never called Himself the Son of *a* man, but always the Son of *man;* that is, He was the son of humanity. This means that potentially and federally He assumed *all* our humanity in His Godhead. He experienced in His assumed humanity, coupled with His divinity, all human experiences, whether of joy or sorrow, so that He can now be "touched with the feeling of our infirmities, having been tempted in all points like as we are, yet without sin." So He is the universal Man as well as the eternal God. From the human viewpoint, therefore, as well as from the viewpoint of His divinity, our incarnate Lord affords a sufficient and altogether satisfactory foundation on which to erect the superstructure of a true life in this world and a glorious destiny in the world to come. Is not this fact inspiring enough to put "hosanna in the highest" into our hearts?

When we consider some of the proposed substitutes for Christ as the foundation, we see at a glance how limited and insufficient they are. Human erudition, for example, is not adequate as a foundation for the hope of eternal life, even though the culture of the intellect is not to be disparaged. But how little men know at the very best! Who knows what matter is, or life, or mind, or time, or space, or eternity, or infinity? No one. These are all, for the present at least, insoluble problems. Would not mere human knowledge, therefore, make a very limited basis on which to build a destiny for eternity and infinity? It is evident, thus, that we must build upon knowledge that is infinite, and such knowledge is possessed only by the Son of God, who is from everlasting to everlasting.

Far too many people pride themselves on their opinions. They seem to think that their "honest" convictions will save them. There is no Biblical or rational basis for such a conception. Everybody ought to remember how changeable human opinion is. Sometimes our views are changed over night. Would so mutable a thing make a substantial foundation for faith and hope? But when we base our faith on Christ, He is wholly sufficient and perduring, for He is "the same yesterday, today and forevermore." Human opinion, however sincere, is often mistaken, and its mistakes are often most serious and pathetic. We surely need something more reliable as a basis for life and destiny. We find it only in Jesus Christ, who cannot be mistaken respecting matters either of time or eternity.

The all-sidedness of the ethical teaching of the Bible is one of its most attractive features. First, it makes clear moral distinctions, and thus does not blur the difference between right and wrong. Then, it lays due and proportionate emphasis on all the virtues, none of them being omitted and none disproportionately stressed. Love is not emphasized at the expense of faith, nor the reverse. Each has its proper place. The mercy of God does not eliminate or overshadow His justice. The stronger and the gentler virtues are both inculcated. Permanent and "interim" ethics are alike enjoined. All is wonderfully poised and co-ordinated.

The well-balanced character of Biblical teaching in respect to the present and the future is also an admirable mark. Nowhere are we encouraged to sit idly by and dream of future bliss to the neglect of present duty and joy. Neither are we bidden to desire to end the present life until God calls us higher. We are to "serve our day and generation" faithfully and practically while we are living on this mundane planet. On the other hand, unlike worldlings and materialists, we are not to live sodden earthly lives, as if we were mere beasts of the field or forest, and as if it were "all of life to live and all of death to die." No; we are to live like immortal personalities, knowing that our eternal citizenship is in heaven. And this view helps us to live better lives while we sojourn here below; for, as the

Scripture says, "He that hath this hope in himself purifieth himself, even as Christ is pure." How well-balanced is the teaching of Holy Writ!

Here are some pertinent remarks by the editor of *The Presbyterian*: "The Youth Movement is not to be despised; but we must not forget that it was the ancient Youth Movement under Rehoboam which brought the sad disruption of his empire. Solomon's forceful successor ignored the wisdom of age and chose the wisdom of youth, which wrought ruin for both himself and his empire. The Youth Movement was vigorous and initiative, but ill-advised and uninformed and triumphantly destructive. It forgot the constitution of human nature and the warnings of history." True; no body of people can afford to set aside the accumulated wisdom and experience of years.

It is perilous to venture forth on an uncharted sea merely to be thought fearless and daring. Says a wise editorial writer: "Four-fifths of our young liberals are what they are because they scent the air of revolution and decide that it is romantic to be different and even dangerous. Only at funerals and in hours of tragic solemnity do they acknowledge their deeper convictions. At other times they are unbelievers." We may add, some people think it a sign of superior smartness to be different and to be quizzical of the established order and religion. Most people who note the peacock-like strutting of these upstarts think it nothing but a sign of conceit.

Give the preacher and his sermon a chance, please. Often in our modern church services so long a program of music and other items is arranged that little time is left for the sermon, and so the people are weary before the preacher has a chance to begin. What is the result? He must either greatly abbreviate his sermon, and thereby mar its proportion and value as a message, or, if he dares to give it in its entirety, its power is lost on a tired and listless audience. Perhaps that is one reason why there are so few great sermons today; the preacher feels that it is not worth while to prepare them.

One of the slogans of our day is this: "Short sermons and long meals and long shows!" You hear people say, "I like a twenty-minute sermon!" Of course, it is a "dead give-away" for a person to make that statement, for it plainly says by implication, "A twenty-minute sermon is about my size! I haven't the brain-power or the spiritual interest to take in more." These remarks are not meant to advocate long sermons; but we leave it to any thoughtful person to say whether a minister is likely to select a great theme and develop it in an adequate way if he knows that he must stop at the tick of the clock at twenty minutes. Perhaps that is another reason why we hear so few great sermons today.

Our good and able friend, Dr. J. Gresham Machen, delivered the lectures this year on the Smyth Foundation at the Southern Presbyterian Theological Seminary, Columbia, S. C. One who was there reports that the lectures were a distinct success from every viewpoint. Dr. Machen took the virgin birth of Christ as his theme, and developed it in a most scholarly way, delivering each lecture without manuscript or notes, so thoroughly did he have his material in hand. Says the reporter who was there: "He is positive and unyielding in his convictions; yet he knows the difference between abuse and argument, between ridicule and reasoning. We were greatly impressed with his gentleness of spirit and courtesy of manner." His lectures on the virgin birth will soon appear in book form.

In re the case of Drs. J. Gresham Machen and Oswald T. Allis, of Princeton Theological Seminary, the committee on the status of this school made a remarkable report to the last General Assembly. In one breath they spoke about the "high character of the men now in the faculty," and of their desire to preserve "the precious history, traditions, sentiments and loyalties" of the seminary, and then, in the next breath, they recommended that the election of Drs. Machen and Allis to full professorships "be not approved." Is not that a jewel of consistency? But we have long gotten past the state of mind when we expect logic and consistency in the thinking and conduct of the liberalists and their camp-followers.

Soul food is different from the food needed for the body. Upon what, then, does the soul feed? Not upon material things, but upon spiritual realities and facts. The soul subsists upon truth, and if the truth is uplifting and holy, the health of the soul is increased and its life enriched; but if the truth accepted is debasing, the soul becomes sickly and weakened and loses its joy. In agreement with this analysis, Jesus said to His disciples, "Ye shall know the truth, and the truth shall make you free." Thus we see what is the real nutriment of the soul.

THE ARENA

What is Fundamentalism?

By William B. Riley, D.D., Minneapolis, Minnesota

Note—Address delivered by Dr. Riley, President, at the Ninth Annual Convention of the World's Christian Fundamentals Association, at Atlanta, Ga., May 1st, 1927.

A DOZEN years ago, a great layman, Lyman Stewart, of Los Angeles, placed in the hands of a competent committee a fund of $300,000, requesting that the same be used to publish a series of books dealing with the Christian fundamentals, and that the entire Protestant ministry of the world be made a present of the same. The inspiration for this undertaking Lyman Stewart received as he listened to a great sermon from the lips of Dr. A. C. Dixon, then pastor of the Metropolitan Tabernacle, London, England. The publication and distribution of this series had been completed when Dixon and this writer were thrown together for days in the Montrose, Pa., Bible Conference. After long periods of prayer and conference, we agreed together to call the initial meeting that brought into existence *"The World's Christian Fundamentals Association."*

In its first meeting the last week of May, 1919, in Music Hall, Philadelphia, over sixty-five hundred fundamentalists gathered from different states, provinces and continents. Additional auditoriums had to be employed to accommodate the crowds, and at the end of that week the organization was a completed fact, and a volume, "God Hath Spoken," was ready for the press and the Fundamentalist movement was a new-born infant, but a lusty and promising one. The frontispiece of the volume reporting that convention week, carries the pictures of Dr. George E. Guille, Extension Worker of the Moody Bible Institute, Dr. Lewis Sperry Chafer, president and founder of the Dallas, Texas, Theological Seminary; Dr. A. B. Winchester, pastor of Knox Presbyterian Church, Toronto; Dr. Reuben A. Torrey, then dean of the Bible Institute of Los Angeles; Paul Rader, then pastor of the Moody Tabernacle, Chicago; Dr. J. C. Massee, pastor of the Tremont Temple, Boston; Dr. C. I. Scofield, editor of the Scofield Reference Bible, and famous scholar; Prof. W. H. Griffith Thomas, of Wycliffe College, Toronto; Dr. Wm. L. Pettingill, dean of the Philadelphia School of the Bible; Dr. John Roach Straton, pastor of the Calvary Baptist Church, New York City; Dr. L. W. Munhall, author, and editor of the *Eastern Methodist;* Dr. I. M. Haldeman, pastor of the First Baptist Church, New York City; President Joseph Kyle, of Xenia Theological Seminary, St. Louis, Missouri; Dr. P. W. Philpott, then of the Gospel Tabernacle, Hamilton, Ontario; Dr. George McNeely, pastor of the Elizabeth Avenue Baptist Church, Newark, N. J.; Charles M. Alexander, the world famous singer and president of the Pocket Testament League, and the writer, W. B. Riley, pastor of the First Baptist Church, Minneapolis, founder and president of the Northwestern Bible College. And yet, will you believe it, in all the magazine discussions of the last nine years, not one of these men, all of whom are still alive, save Prof. W. H. Griffith Thomas and President Joseph Kyle, has ever been requested by a leading magazine in America to give, through its columns to the public, either a definition or a defense of fundamentalism. On the contrary, they have sought men to speak to this subject whose names are unknown to our circle and have never appeared on our membership list, and have palmed these off upon their readers as the exponents and even mouthpieces of fundamentalism itself.

The result has been that such writers as Rollin Lynde Hartt, confessedly a liberal, and even Harbor Allen, publicity director of the American Civil Liberties Union, our ardent enemy, have come more nearly to giving to the public some fair view of fundamentalism than have its professed, but unknown and almost unheard-of, magazine friends.

If the men prominent in this movement had not been men of the highest literary and scientific attainment, there would be some excuse for this strange course of the discussion. But in view of their outstanding eminence, it is up to the secular magazine world to make its own explanation.

When Luke sat down to write the gospel that bears his name, he said by way of introduction, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us * * * It seemed good to me also, having had perfect understanding of all things from the very first, to write * * * That thou

mightest know the certainty of those things" (Luke 1: 1, 3, 4).

That is, at least, one justification of my discussion of this subject. I have had to do with the movement from its inception, and speak now from eleven years' thought, observation and participation, for while this is our Ninth Annual Convention, it is eleven years since Dr. A. C. Dixon and myself formulated in our own minds and got ready to put before our fellow-believers the plans that produced the World's Christian Fundamentals Association.

To the question, then, "What Is Fundamentalism?"

It would be quite impossible, within the limits of a single discourse or article, to so treat the subject as to satisfy all interested parties. There are too many features of this Christian faith for one to attempt a delineation. But there are at least three major propositions that must appear in any adequate reply, and they are these: It is the Christian, It is the Christian Character, It is the Christian Commission.

It is the Christian Creed

Fundamentalism undertakes to reaffirm the greater Christian doctrines. Mark this phrase, "the greater Christian doctrines." It does not attempt to set forth every Christian doctrine. It has never known the elaboration that characterizes the great denominational confessions. But it did lay them side by side, and, out of their extensive statements, elect nine points upon which to rest its claims to Christian attention. They were and are as follows:

1. We believe in the Scriptures of the Old and New Testaments as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

2. We believe in one God, eternally existing in three persons, Father, Son and Holy Spirit.

3. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

4. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death, but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word and deed.

5. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all that believe in Him are justified on the ground of His shed blood.

6. We believe in the resurrection of the crucified body of our Lord, in His ascension into heaven, and in His present life there for us, as High Priest and Advocate.

7. We believe in "that blessed hope," the personal, premillennial and imminent return of our Lord and Saviour, Jesus Christ.

8. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.

9. We believe in the bodily resurrection of the just and the unjust, the everlasting felicity of the saved and the everlasting conscious suffering of the lost.

It would seem absolutely clear, therefore, that many of the liberal writers of recent years have never taken the pains to ask for the basis of our belief. Had it been so, an Old World writer could not have said of us that we held to "a flat earth," to "an immovable world," to "the circulation of the sun, moon and stars around the same every twenty-four hours," to "a canopy or roof overhead," and some New World text-book producers would not have been willing to assail immature student minds with similar absurd sentences.

This charge of ignorance in realms of science against the leaders of fundamentalism has about as much basis of truth as did the statement from the University professor that the author of the Tennessee anti-evolution bill had, upon learning that the Bible was not made in heaven and dropped down, expressed his regret that he ever wrote or advocated the passing of the bill.

Modernism, when it comes to deal with the fundamentals movement is suddenly possessed with a strange imagination, and if you want to know what the movement is *not* and who its leaders are *not,* read its descriptions of both. Certainly as to what we believe, the above declaration leaves no doubt, and only the man ignorant of the Bible, or utterly indifferent to its teachings, could ever call into question that these nine points constitute the greater essentials in the New Testament doctrinal system.

Fundamentalism insists upon the plain intent of Scripture speech. The members of this movement have no sympathy whatever for that weasel method of sucking the meaning out of words and then presenting the empty shells with an attempt to palm them off, as giving the Christian faith a new and another interpretation. The absurdities to which such a spiritualizing method may lead are fully revealed in the

writings of Mary Baker Eddy and modernists in general.

When one is permitted to discard established and scientific definitions and to create, at will, his own glossary, language fails to be longer a vehicle of thought, and inspiration itself may seem anything or nothing, according to the preference of its employer. Prof. Machen, of Princeton University, has properly exploited this procedure, and in his volume, *Christianity and Liberalism,* has shown that while modernism still calls itself Christianity, it has nothing in common with the faith that for two thousand years has worn that great and honorable name, and as a religion it does not even belong to the same family with Christianity. With keen discernment he says, "In trying to remove from Christianity everything that could possibly be objected to in the name of science, in trying to bribe off the enemy by those concessions which the enemy most desires, the (modern) apologist has really abandoned what he started out to defend."

The greater doctrines are not individual opinions that can be bandied about at pleasure. In the judgment of the fundamentalist they are forever settled in heaven. "Holy men" of God who "spake as they were borne along by the Holy Ghost," have told us the truth—God's truth—and truth is as unchangeable as imperishable. "Scripture cannot be broken." The "truth of the Lord endureth forever." The empire of the Caesars is gone; the legions of Rome are moldering in the dust; the avalanches that Napoleon hurled upon Europe have melted away; the pride of the Pharaohs is fallen; the pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is a rock for bleaching fishermen's nets; Sidon has scarcely left a rock behind; but the Word of God still survives." And it not only endures forever, but it remains forever the same—the same in words, the same in meaning, the same in spiritual intent. God's work is incapable of improvement. The sun is old, but the world needs no new or improved one!

Fundamentalism is forever the antithesis of modernist critical theology. It is made up of another and an opposing school. Modernism submits all Scripture to the judgment of man. According to its method he may reject any portion of the Book as uninspired, unprofitable, and even undesirable, and accept another portion as from God because its sentences suit him, or its teachings inspire him. Fundamentalism, on the contrary, makes the Bible the supreme and final authority in faith and life. Its teachings determine every question upon which they have spoken with some degree of fullness, and its mandates are only disregarded by the unbelieving, the materialist and the immoral.

Fundamentalists hold that the world is illumined and the church is instructed and even science itself is confirmed, when true, and condemned when false, by the clear teachings of the open Book, while Liberalism, as the New York *Nation* once said, "pretends to preach the higher criticism by interpreting the sacred writings as esoteric fables."

In other words, the two have nothing in common save church membership, and all the world wonders that they do or can remain together, and the thinking world knows that but one tie holds them and that is the billions of dollars invested. Nine out of ten of those dollars, if not ninety-nine out of every one hundred of them, spent to construct the great denomination universities, colleges, schools of second grade, theological seminaries, great denominational mission stations, the multiplied hospitals that bear denominational names, the immense publication societies and the expensive magazines, were given by fundamentalists and filched by modernists.

It took hundreds of years to collect this money and construct these institutions. It has taken only a quarter of a century for the liberal bandits to capture them, and the only fellowship that remains to bind modernists and fundamentalists in one body, or a score of bodies, is the Irish fellowship of a free fight—fundamentalists fighting to retain what they have founded, and modernists fighting to keep their hold on what they have filched.

It is a spectacle to grieve angels and amuse devils, but we doubt not that even the devils know where justice lies, and the angels from heaven sympathize with the fight and trust that faithful men will carry on.

It is the Christian Character

Creed alone is neither competent nor convincing. Creed, in the abstract, is cold and dead; but creed incarnate constitutes Christianity as positively as the Word incarnate constituted the Christ.

Christianity roots in a creed and fruits in character. "As a man thinketh in his heart, so is he." It was that truth that James sought to set before his brethren centuries since, "What doth it profit, my brethren, though a man say he hath faith, and have not works? Faith, if it hath not works, is dead, being alone. A man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I

will shew thee my faith by my works." In fact, that is the only faith that is ever seen. If the other exists at all, it is forever invisible and ineffective. The longer one lives and the more closely he observes upon his fellows, the more profoundly is he impressed with this truth.

Years since, I produced and employed an argument in connection with the anti-saloon campaign that I thought logical and effective. I now believe that it was extremely faulty. I used to say that "the true prohibitionist is the man who votes the prohibition ticket. He may be drunk the day before and drunk again the day after election, but if he sobers enough to reach the polls and cast a vote against the infamous thing, he has proven himself a true prohibitionist. The man who votes against prohibition may never have tasted liquor in a lifetime, and yet his vote proves him a friend of intemperance." Both sides of the argument were faulty. The fact is that the true prohibitionist is the man who combined a vote against the saloon with sober living, who incarnated his creed in his daily conduct; for the first man, by his patronage of the saloon, proved his willingness to have it continued, and the second man, by his vote for the same, united his influence with the conduct of the first, and both of them proved that creed apart from conduct is not sufficient and that conduct apart from creed is not adequate. He is not a true Christian, then, whose conduct is exemplary, but who doubts or denies the Christ and disputes the revelation to be found in His Holy Word. He is merely a "Behaviorist," and in nine cases out of ten behavior is a product of Christian principles and practices set before him by a faithful Christian father, or a godly mother. And he is not a Christian who holds tenaciously to each and every one of the thirty-nine points of the Westminster Confession, or adopts even the ninety-seven theses of Martin Luther, but who, in spite of his orthodoxy in creed, is heterodox and bestial in conduct.

The man who combines an unshaken faith in the authority and integrity of the Bible with an aggressive uprightness in conduct, is the man who approaches, in some human measures, the perfect copy in the Christ life, for in His words the most watchful enemies were unable to catch Him, and against His works no worthy objection was ever urged. Even His enemies were compelled to admit, "Never man spake like this man" (John 7: 46), and to question, "Whence hath this man this wisdom, and these mighty works?" (Matt. 13: 54).

Herbert Booth, the youngest son of General Booth, published a few years since a book en titled "The Christian Confederacy," in which he pled, as only a Booth can plead, for the combi nation of high conduct with correct creed. O that combination Booth said, "The times ar ripe for it, and nothing else will do. We mus cry with the utmost boldness, 'This way for fight to the finish, a fight that asks no quarte from the world, the flesh or the devil.' N cowards wanted here! No clever compromiser with the treacherous spirit of the age; no cun ning contrivers who practice the art of 'holdin the truth in unrighteousness'; no renegades wh hold back their gospel weapons from attac while doing the 'popular' works which win th applause of men; none who doubt God or Jesu His only begotten Son, or His everlasting Go pel or His ever-present Spirit. Keep out, all o you! The object of this Confederacy is to rais up and gather a host whose faith shall be challenge to the world's unbelief, whose happi ness in the service of God shall put to sham the pleasures of the worldly Christians who g down to Egypt for their enjoyments, whos voices shall be raised in the churches an throughout the world as a protest against th cringing doubt which covers itself with ambigu ous and plausible phrases because it is afrai to show its face in the open; these are th heroes we want!"

The proofs of fundamentalism, then, are no in words, but in deeds. This has been th conception of fundamentalists from the first, fo while the World's Christian Fundamentals A sociation, as an organization, is but nine yea old, Christian fundamentalism has back of two thousand years of glorious history.

It was fundamentalism that produced th book of Acts. You will find every essenti feature of our creed in Peter's sermon at Pent

It was fundamentalism that conquered th cost.
vised the conduct of men and brought in estab lished laws of righteousness, including regar for the Sabbath, the rights of the church in th state, and the recognition of laws *vs.* anarch

It was fundamentalism that challenged co rupt Rome in Martin Luther's time and calle out a people whose clean and wholesome co duct became the condemnation of foul pap practices, and turned the thought of the gener public from the coercive measures of a corru church to the intelligent and voluntary servi of the King of glory.

It was fundamentalism that faced the here of Deism one hundred and forty years ago, an in an open and fair field fought the battle

the finish, and slew that infidel monster as effectually as Saint George was ever imagined to have trampled the dragon.

And it was fundamentalist evangelists who so uniformly led the common people back to the "faith once delivered" as to practically bury atheism out of sight for one hundred years.

But, to battling fundamentalism has forever added building. Of all the colleges that Congregationalism, of nearly one hundred years ago, contributed to America, commencing with Harvard in the East, dotting practically every state in the Union with at least one, fundamentalism built the entire line. The same remark applies to the Baptist, Presbyterian and Methodist institutions known to the whole American continent.

In Chicago a few days since, Arthur Wells, vice-president of the Santa Fe Railroad system, handed me an excerpt from that memorable after-dinner speech of James Russell Lowell when he had been both preceded and profoundly stirred by infidel utterances, and in the course of which he said, "Whatever defects and imperfections may attach to a few points of the doctrinal system of Calvin, the bulk of which is simply what all Christians believe, it will be found that Calvinism or any other ism which claims an open Bible and proclaims a crucified and risen Christ is infinitely preferable to any form of polite and polished skepticism which gathers as its votaries the degenerate sons of heroic ancestors, who, having been trained in society and educated in schools, the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed, and persuade men to live without God and leave them to die without hope."

Of what value is our boasted accomplishment of mechanical and electrical and chemical discoveries, if, while they are contributing to our material prosperity, they are more rapidly still undermining our morals. The whole doctrine of evolution is not only lacking a single illustration in the processes of nature, but it is being disproven by the program of man, for mechanical invention resulting in moral decay, is not even progress, but degeneration instead. Babylon, Persia, Greece and Rome—each of them reached a climax of material development and then deliberately committed suicide by moral degeneracy.

Certain advocates of evolution are beginning to fear the repetition of history, and even Henry Fairfield Osborn utters his warning, "Our age needs the lofty moral teachings of the Bible," and follows it with a sane statement, "Our youthful confidence in the powers of reason has been shattered; like Icarus, we have taken our flight, and the wings of reason have ceased to sustain us."

The future of fundamentalism is not with claims, but with conquests. Glorious as is our past, history provides only an adequate base upon which to build. Fundamentalists will never need to apologize for the part they have played in education; they have produced it; for their relationship to colleges and universities and theological seminaries, and all forms of social service, they have created them!

Even Walter Rauschenbusch, famed higher critic as he was, pertinently asked,

> Has the church not lifted woman to equality and companionship with man, secured the sanctity and stability of marriage, changed parental despotism to parental service, and eliminated unnatural vice, the abandonment of children, blood revenge, and the robbery of the shipwrecked from the customs of Christian nations? Has it not abolished slavery, mitigated war, covered all lands with a network of charities to uplift the poor and the fallen, fostered the institutions of education, aided the progress of civil liberty and social justice, and diffused a softening tenderness throughout human life?
>
> It has done all that, and vastly more. The influence of Christianity, in taming selfishness and stimulating the sympathetic affections, in creating a resolute sense of duty, a staunch love of liberty and independence, an irrepressible hunger for justice and a belief in the rights of the poor, has been so subtle and penetrating that no one can possibly trace its effects. We might as well try to count up the effect in our organism of all the oxygen we have inhaled since our first gasp for breath. In so far as humanity has yet been redeemed, Christianity has been its redemption.

Rauschenbusch dared not say, what history demanded of him, that each and every one of these conquests has been the fruit of fundamentalism. But even that is not enough! Now that modernism has come in to filch from us these creations of our creed, we must either wrest them from bandit hands or begin and build again.

In the last few years; in fact, since the modernist highwayman rose up to trouble the church and snatch its dearest treasures, it has shown itself as virile as the promise of Christ, "The gates of hell shall not prevail against it," ever indicated.

Today there are one hundred schools and colleges connected with our Fundamentalist Association, some of which have escaped the covetous clutches of modernism, but most of which have been brought into being as a protest against modernism itself. Their growth has been so phenomenal as to prove that the old tree is fruitful still, and that the finest fruit is to be found upon its newest branches, orthodox

churches, fundamentalist colleges, sound Bible training schools, evangelical publication societies, multiplied Bible conferences and staunch defenders of the faith in ever increasing numbers in each denomination. In fact, so fruitful is our movement that the *Christian Register,* the one clear mouthpiece of modernism, is not only alarmed, it is discouraged, and says, "Protestantism is in eclipse. Christianity enters a new dark age. The modernists who arose in the various denominations to fight fundamentalism and to bring new freedom to the churches have all retired; their movement has collapsed; victory rests with the fundamentalists." While Harbor Allen, in a recent magazine article on "The War Against Evolution," makes a kindred concession as to the triumphs of fundamentalism.

There is in my possession at this moment a communication from one Rev. Henry G. Ives, of Unity Church, Amhurst, Mass., a radically resentful review of my book, "The Blight of Unitarianism," and it contains compliments to be appreciated. For instance, speaking of the President of the Fundamentalist Association, he says, "This opponent happens to be a big man, and he has millions trotting behind him," and he also voices his alarm after this manner, "This man wakened me up! If we Unitarians are not loyal to our gospel of the twentieth century Christianity, the Christianity of the sixteenth century will either take its place or other hands than ours must carry the torch." We beg leave to correct our brother at one point only, leaving to other writers the certainty of criticism for what he has said of us. We suggest to him that it is not the Christianity of the sixteenth century that will whelm modernism in every form, but the Christianity of the first century—in fact, the Christianity of all centuries, that will continue to bear the torch that has ever dispelled darkness and it will exalt Him who is the Light of the world.

Before passing from this point let us remark that the greatest menace to fundamentalism today is not the outright modernist. It is that middle-of-the-roader who is milking his denomination with one hand and every wealthy fundamentalist approachable with the other, in behalf of what he maintains will be "a new fundamentalist theological seminary," but who, when once the bucket is filled, will walk away with the same to turn it over again, as has been so often done, to the enemies of Christ. It is this course, employed by not a few in the last five years, that makes it difficult for the sound fundamentalist institutions to secure help from those who believe with them.

Mark what I tell you. Five years more will fix theological affiliations to such an extent that these hypocritical pretenders will be branded forever as they deserve, and the institutions over which they preside will be passing through the same court procedure that Andover endured for years, to have the final and supreme decision rendered against their covert and cowardly course, and the cash of true fundamentalists, living and dead, turned again into those channels of education for which its donors resolutely intended.

It is the Christian Commission

That commission is to preach the Gospel of Christ and not another. Think of it, will you —the head of a great denominational mission board producing and publishing a booklet on "The Great Commission," and while about the apparent defense of Matthew 28: 19, 20, he actually discredits the inspiration of that passage and writes an interrogation point into the middle of the very claim of inspiration itself.

Paul, nearly two thousand years since, faced such foreign mission officials, and having heard of their influence, wrote to his Galatian brethren, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1: 6-9). And Paul, in his espistle to the Corinthians, tells us exactly what that Gospel is, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, how that Christ died for our sins according to the Scriptures: And that he was buried, and that he rose again the third day according to the Scriptures" (I. Cor. 15: 1, 3, 4).

Imagine, can you, a mission board willing to send out upon the foreign fields and fight for their retention and maintenance there, men who deny that declaration in toto, disputing alike the atonement made by Christ and His victory over the grave.

There is not a week but brings us some report from foreign fields of division on the field itself over the promulgation of "another gospel," "which is no gospel"; of foreign mission

schools that scoff Moses and exalt Darwin; that reduce Christ to the level of a man and degrade Him to the descendant of a monkey, and of mission secretaries that hold to scorn the precious blood He shed, and denominate the declaration of it, "the gospel of shambles."

Oh, the tragedy of it all! However, it takes hold of the heart of believers as they think of "the cup of salvation sent" to the Japanese and learn that some man or woman has, while wearing the name of missionary, put into that cup the deadly poison of modernism and made it to effect for those who drink of it, no redemption, but an epilepsy of Darwinism.

The BIBLE CHAMPION of January, 1927, truly said, "The liberalistic movement in our Christian churches is not a mark of normal and healthy growth. It is a case of pathology, and it threatens to become more and more virulent. If it is not cured, the disease will sap the very life of the church."

Think of theological seminaries, endowed to the extent of millions, and still pleading with fundamentalists to give them more, training the children of Trinitarian believers in the Unitarian philosophy, and sending them forth to pulpits at home and abroad! It is to this nonspiritual, anti-Christian and insane procedure that fundamentalism objects. Holding absolutely to the authority and integrity of God's Word, it believes itself commissioned by the risen Christ to "teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost" (Matt. 28: 19), "to preach the Gospel to every creature," baptizing them that believe as assuredly saved.

That commission is to make disciples and not denominationalists.

A disciple is a man taught—an instructed believer. We properly translate our commission, "Go ye, therefore, and disciple all nations."

The history of the rights of denominationalism might be an interesting study, but it would clearly demonstrate no divinity. There is nothing in the New Testament to advocate or even justify its existence.

The Bible is not a book so difficult of understanding as to separate men into factions. The trouble is they have come to it with their prejudiced opinions, with their fixed philosophies and have tried to find in its sacred pages the difference of inherited heresies, and denominationalism has been the result. Is it any wonder that this modern Diana is now being discredited? And shall we marvel if she suffers the same fate that befell the Diana of the Ephesians? Should we be surprised if we find that ecclesiastical officials, who have financially profited at this false shrine, call together men of like occupation and salary with themselves, and say, "Sirs, ye know that by this craft we have our wealth. Moreover, ye see and hear, that not alone in Atlanta, but throughout all America, and even to the end of the world, these fundamentalists are persuading and turning away much people, saying that denominationalism is not divine, so that not only our craft is in danger to be set at nought, but even the great denomination itself may come to be despised, and her magnificence destroyed."

Strangest of all things, the very men who are now seeking to save denominationalism do not seem to realize that they have taken the very steps that lead the way to her destruction. The explosion of the Interchurch Movement was a blast that loosened every denominational foundation. By the wild attempt to combine in *one* people whose creeds were utterly antagonistic; to unite together those who held the church authoritative, and those who held the Bible authoritative, they produced the elements that affected explosion. Just as chlorine and hydrogen exposed to light, produce an instant and destructive blast, so that Darwin-conceived attempt to ignore the great fundamentals of the Christian faith, and bind in one body Unitarian, Trinitarian and atheist, when the light of God's truth was turned upon it, exploded the whole machine, erected for the production of this combination. And while certain high officials have found soft ecclesiastical positions upon which to land, millions of dollars went up in that smoke, not one fragment of which has ever since been found.

It is practically the same men, ecclesiastical potentates, who have put their heads together and have agreed upon the division of fields at home and abroad, the co-operation of laborers irrespective of what views they might hold or what gospel they might preach, reducing even the gospel itself to a negligible quantity and asking nothing other than a co-operative endeavor in drawing salaries, enjoying offices, thinking out programs, pulling off feasts, and fleecing the uninformed in behalf of a world scheme that gives no promise to the world itself. In nature and character such a scheme is a thinly disguised enemy of the Gospel of God's grace and the true Church of Christ.

Some of us have seen enough! Our hearts are sick with the sight! We know that our denominationalism means nothing to us but a deception. It seems to bind into a brotherhood men that have nothing in common but a brand

of the same name, when the great truth is that in every evangelical denomination (and as we profoundly believe, even in Rome herself are some), there are thousands, hundreds of thousands, and millions upon millions of men who are practically in faith and heart *one,* and who ought perhaps, without longer delay, to surrender up to the modernist-marauders these institutions, now uniformly manned by unbelievers, as a liability and not an asset. As a new organization we could then go forth as brethren in the Lord, as poor, perhaps, as were the original disciples, but believing His Word and trusting His blood, declare afresh the mission of the Church of Christ and continue the task, undertaken by the apostles, twenty centuries ago, of preaching the Gospel to every creature and hastening the day of the coming King.

Who are my brethren? Baptists? Not necessarily, and in thousands of instances, *no!* My Brethren are those who believe in a personal God, in an inspired Book, and in a redeeming Christ.

Mistaken Ideas about Bible Science

By D. J. Whitney, Exeter, California

OVER and over again the statement is made that the Bible teaches that the earth is flat and various other unscientific doctrines. Seldom do those who make such charges try to give reasons for their assertions. Half reasons only are given, like the opinions of theologians several hundred years ago. The explanation of this wrong view seems to be: people used to believe that a flat earth and the movement of the sun around the earth was Christian doctrine; therefore, the Bible taught it.

Now, all of this is evidently wrong. If a person is going to condemn Bible doctrine, he must find the doctrine in the Bible first; but faithful, reverent readers of the Scriptures state time after time that these doctrines are not taught in the Bible. Just the same the others go on saying that they are, without ever saying where or how.

The reason for all this is worth investigating. The facts of the matter seem to be this. The "science" and philosophy of Mediterranean countries 2,000 or so years ago was based almost entirely upon the opinions of Greek philosophers. Aristotle particularly was the authority in "science" until only a few centuries ago. His theories in many important matters justified the term applied by Paul to such things, "science falsely so-called."

When Europe became Christian in theory, the theology of learned men was supposedly based on the Scriptures; but their science and philosophy were based almost entirely upon the teaching of Aristotle and other Greeks who had as nearly absolutely nothing to do with the Old Testament writing as could be. The theologians and scholars of centuries ago grafted the freak fancies of Aristotle and the astronomy of Ptolemy onto Bible doctrines, and on that basis critics now blame the Bible for theories which the Bible does not mention, and which the authors of Old Testament books possibly never heard.

It is a principle of law that when a document of importance is before the court, the document stands on its merits. One cannot properly read into the record what is not there. Critics, therefore, cannot properly read into the Bible what is not there, but what had its source in heathen philosophy.

This is particularly true in connection with Genesis. Genesis is said to have been written by Moses. Moses was learned in all the wisdom of the Egyptians, and the Egyptians of early times are said to have known the shape and approximate size of the earth and to have had a clear view of astronomy. Until Moses said something to the contrary, it ought to be believed that his ideas about the earth were correct. Certainly when it came to the science of sanitation the laws given through Moses were excellent.

Now with this introduction we can take up a few details. Books favoring evolution, when they speak of the Bible at all, almost always contain all the hackneyed statements about the flat earth, the alleged movement of the sun, and so on. A book by Professor E. T. Brewster on "Theories of Creation" goes into considerable detail on a number of these points. They can be taken up one by one.

Witches. The Bible asserts that there are witches. We will all agree. People once believed that witches rode on broomsticks, could change into the form of a black cat, and so on. The inference then is drawn that Bible witches were supposed to be able to do all these foolish things. It is considered quite terrible that the Bible condemned witches to death.

Now, the plain and simple fact of the matter is that the witches of the Bible were just what we would call today spiritualistic mediums. All of the rest is pure fancy, and not even suggested in the scripture. A person is simply going beyond the record to read such ideas into the Bible. The account of the witch of Endor is the account of a spiritualistic medium. In the prophets the "wizards" are said to peep and chirp and mutter—regular spiritualistic tactics. Since spiritualism comes very close to dealing directly with Satan, the prohibition against dealing with them is quite proper. All of this has no bearing upon former opinions that some poor old woman was a witch and so should be killed.

The Firmament. Another hackneyed assertion is that the firmament mentioned in Genesis was a solid dome. This again is reading into the record something which the original does not contain. This is very evident in Genesis 1: 20, where the birds were created to fly in the *open firmament* of heaven. Birds fly in the air, not in a solid dome. The fact is in plain sight for every person who cares to see it. Also rain was not believed to come through holes in the solid dome, particularly when there was no solid dome. The connection between clouds and rain is spoken of several times in the Bible. Such criticism of the Bible is based on very careless misunderstandings of Bible language.

Spontaneous Generation. This was one of the great doctines of Aristotle and the scientists, "falsely so called," which followed him for about two thousand years. It was the belief that many simple kinds of life, plant and animal, originated directly from the earth, or from decaying material, or some such substance. It remained for Pasteur finally to overthrow this doctrine. It also is blamed on the Bible. In Genesis I it is written, "And God said, Let the earth bring forth grass . . . and it was so." It is asserted by critics that the earth was to bring it forth—spontaneous generation—and that the vegetation was not, therefore, directly created by God. Similar language is used in Genesis 1: 20, in connection with the waters bringing forth living things.

Now, the very next verse distinctly states that, although the waters brought forth these creatures, they were "created" (*bara*) by God. In order to get at the Hebrew meaning, I asked a Jewish friend who had a very careful training in the Jewish religion in Poland. He said that, of course, this meant definite divine creation—God said, and it was done. Nothing else ever entered his head. In spite of this and the clear meaning of the words in English, this is being used to force an intimation in favor of the false science of spontaneous generation, which was promulgated by a Greek philosopher who had nothing to do with the writing of the Old Testament Scriptures, directly or indirectly.

The emphasis against spontaneous generation is further increased by the double mention of seed of plants in Genesis 1: 12. If plants are to reproduce by seed they are certainly not going to originate by spontaneous generation. Reproduction and not spontaneous generation is also seen to be the order in the animal kingdom (Genesis 1: 22, 24). This matter of spontaneous generation is worthy of particular note, as it was an important belief of "scientists" up until modern times, yet only by a very forced and artificial interpretation can the Bible be made to favor it at all, while the direct reading of the Bible is strongly against it.

As far as the doctrine of a flat earth is concerned, that is pure fiction. The critics do not even cite passages regarding the matter. There seems to be no definite reference to the shape of the earth one way or the other in the Bible. What references there are favor the rotundity of the earth, if anything, but that matter has often been discussed by others and need not be taken up here.

"The Elements Shall Melt." The history of science shows that many freakish ideas about matter were held by scholars. Earth, air, fire and water were believed by many to be the four elements. We know also that the great scholar among the apostles had little respect for the science of his day. We cannot believe that the apostles accepted the theories of the Greek philosophers as fact.

Peter, the unlearned Galilean fisherman, probably did not, and yet in a casual remark he made a statement that is profoundly scientific. He stated that in the preparation of the new earth the "elements shall melt with fervent heat." How significant! Of the eighty odd elements discovered by chemists, there is not one which will not melt at a high enough temperature. Peter may not have believed in spontaneous generation, but he made one statement with which every modern scientist must agree.

* * *

It is impossible for scientists longer to agree with Darwin's theory of the origin of species. No explanation whatever has been offered for the fact that after forty years no evidence has been discovered to verify his genesis of species. —*Prof. William Bateson, Cambridge, England, the Greatest Living Biologist.*

Divine Reserve

By Christopher G. Hazard, D.D., Catskill, New York

A FOOL utters all his mind and does so upon every occasion. His skull seems to have hardened prematurely and to be closed against new ideas. In it a few notions rattle about like dice in a box that are confident of achieving wisdom at every throw. He is the man full of talk who cannot be justified. We never apply to him for wisdom, though we often have to suffer him with patience. His system of philosophy, his theoretical science, his finished religious creed bore us. We take refuge from him in that saying of Browning's:—

"Sorrow is hard to bear, and doubt is slow to clear,
Each sufferer says his say, his scheme of the weal and the woe;
But God has a few of us whom He whispers in the ear,
The rest may reason and welcome, 'tis we musicians know."

Yes, as we stand here upon the outskirts of the ways of the Infinite, it is at most but a whisper that we hear of Him. The heart that is attuned to God catches but a sound of gentle stillness as He speaks. After the wind, the earthquake, and the fire of this earthly confusion, there comes a still, small voice that directs us on our way to heavenly exaltation. With a word at a time divine wisdom unfolds itself to us. Step by step we make progress. Word by word we find our way in this vast scheme of things that involves us.

Only a word at a time, but it always comes. Not more surely is the light of the sun sent forth daily than the sound of the music of truth. Whoever has an ear for it will hear it. It will cost less than radio, though it will be broadcast from a heavenly station. One cannot pay for sunlight, or the music of the spheres, or salvation.

It seems strange that the eternal Spirit speaks but a word when there is so much to be said. But that is as fast as we can take truth from its heavenly dictator. As all our light is gathered up into one sun, so all the truth that comes to humanity dwells in the fulness of that Word who is God. And as we must have our daylight measured out to us day by day, so must Christ, who is the Word of God, be given to us in little portions of that great teaching of Him that is spread out upon the pages of the Bible that it took more than fifteen centuries for God to make. We have often observed that those who have most to say are content to say the least. It is always true that, while a word to the wise is sufficient, a volume to the unwise is never useful. Words come unendingly to him who appreciates them. To such the word of Christ is here a little and there a little until the Master completes the education of His pupil.

Thus the Lord is often silent because we are not needy of further teaching, or because we cannot bear further revelation; or because we are simply unable to conceive the highest truths; or because we do not use the truth we have. There are also things that are not for us to know. There is a night of dark mystery that is without the sun and that calls for that unseeing faith that such a great God must require. That we are fearfully and wonderfully made the Bible declares, but it only hints at the processes of creation. This greatest book escapes the pseudo science of its times and displays its knowledge of the latest science of our times, but only in unelaborated references to those manifold works of God that are the delight of scientific study. The wilderness of worlds about us is all known and plain to its Creator and Upholder, but He leaves us to unravel the problems of His glory that it presents, giving to the mind its noblest field of action. More scientific communications would turn the Bible from its main purpose of saving sinners. This is God's greatest work and most wonderful manifestation. Doubtless the Bible is far more elaborately scientific than we yet see it to be. Science will yet prove to be its handmaid. For the present, however, the Bible enables Nicodemus to be born again without explaining to him how such a thing can be, it tells us how our Saviour came into the world and expects us to accept the sacred mystery; it publishes the gift of a clean heart and the renewal of a right spirit within us that we may appropriate them by the exercise of an unquestioning and reasonable faith. It reveals to children what philosophers can never find out and pictures to us a heaven that is the despair of imagination.

* * *

I marvel at the undue haste with which teachers in our universities, and preachers in our pulpits, are restating truth in the terms of evolution, while evolution remains an unproven hypothesis in the corollaries of science.—*From an Address to the British Association of Science, by Lord Kelvin, the Greatest of Modern Scientists.*

The Argument from Design

By W. Maslin Frysinger, D.D., Healdsburg, California

IN A conversation with Dr. Lyman Abbott at one time, he remarked that he no longer attached importance to the argument from design for the existence of God. He seems to have reconsidered the matter, however, for some time after, in an editorial in *The Outlook*, he alluded to multiplying discoveries in the world of nature as putting new emphasis on the argument. Modernistic evolutionists, not by impulsion but compulsion, seem to be undergoing a like change of mind.

Alfred Russell Wallace, whose sincerity in scientific investigation no one can doubt, many as were the errors into which he fell, strangely failed to perceive the manifestations of design in some of the operations of nature which he so graphically illustrated. In *Man's Place in the Universe*, his principal work, he gives three chapters to show "how numerous and how complex are the conditions which alone render life possible on our earth, how nicely balanced are opposing forces, and how curious and delicate are the means by which the essential combinations of the elements are brought about."

To produce these conditions he names as general causes: The distance of the earth from the sun, the size of the earth, the obliquity of its ecliptic, the amount of water as compared with land, the surface distribution of land and water, the permanence of this distribution, an atmosphere of sufficient density and of suitably component gases, an adequate amount of atmospheric dust, and atmospheric electricity. "Many of these," he says, "act and react on each other, and lead to results of great complexity."

In commenting on the multiplicity of causes and effects which nature manifests, he says: "There is no inconceivability—no improbability even—in the conception that, in order to produce a world that should be precisely adapted in every detail for the orderly development of organic life culminating in man, such a vast and complex universe as that which we know exists around us may have been absolutely required." Does not such a conception plainly imply design? He comes very near admitting this in saying further: "And is it not in perfect harmony with this grandeur of design (if it be design), this vastness of scale, this marvelous process of development through all the ages, that the material universe . . . should be on a corresponding scale of vastness, of complexity, of beauty?"

When he descends to particulars he finds still more multiplicity and complexity of detail, especially in "the remarkable transformations and combinations continually going on in every living body," whether vegetable or animal, "producing a thousand times more varied and marvelous results than all the human mechanism ever invented." Of vegetable growth he says: "It is this vigorous life-activity ever at work in the leaves, the roots, and the sap-cells, that builds up the plant, in all its wondrous beauty of bud and foliage, flower and fruit; and at the same time produces as useful or waste-products, all that wealth of odors and flavors, of colors and textures, of fibers and varied woods, of roots and tubers, of gums and oils and resins innumerable, that, taken all together, render the world of vegetable life perhaps more varied, more beautiful, more enjoyable, more indispensable to our higher nature than even that of animals."

Of the elements entering into the bodily structure of animals he says that they are carried "to the places where they are required and built into the living structure, with the same precision and for similar ends as brick and stone, iron, slate, wood, and glass are each utilized in their proper places in any large building." Can we imagine such a building erected without design or a designer? If not, then what he says of the bodily structure of animals proves the same.

Yet he fails to see this obvious conclusion. There is but one explanation for the obliquity of such reasoning on the part of one who was undoubtedly a great scientist, and that is that he was blinded by the mistaken theory of evolution on which he based his arugment for man's place in the universe.

It is but a comparatively few years since Wallace died. Since his demise, however, there have been multiplying evidences of design discovered in the world of nature, but evolutionists are as blind to their significance as was Wallace to that of the mysterious phenomena he describes.

Prof. Darwin, son of the eminent author, in an address before the British Association for the Advancement of Science, of which he was then president, said that there were good reasons for supposing that the atoms entering into the structure of vegetables were possessed

of an intelligence of their own. Some other advocates of evolution have entertained the same idea.

Rather than admit that the evidence of design manifest in such structures proves them to be the creation of an outward intelligent designer, they would cling to a theory which would make it possible for man to trace his ancestry back to a cabbage-head.

And now, perhaps, the greatest discovery that science has brought to light, the divisibility of atoms into electrons, emphasizes the existence of design in the material universe as nothing else has done. It multiplies the number and complexity of the constituents of living bodies, as estimated by Wallace, by millions.

In the language of science, cells are the units which enter into the composition of living organisms. They vary in nature and in the offices they perform in the human body. Some are gland cells, others muscle cells, others nerve cells, and others become bone or cartilage, and in the growth and development of the bodily structure each goes to its proper place as if directed by intelligence. Their number is millions of millions, arranged in groups so exactly proportioned as to constitute the most attenuated gases and the most compact solids of the body and give shape and substance to all of its members and organs, and regulate their functions and harmonize their action. All this is truly wonderful.

But is it not more wonderful still that the source of atomic development is the electron, infinitesimal as it is compared with the invisible atom? Its powers of motion, force, and stimulus are said to exceed those of every other form of matter. Just as cells derive their peculiar functions for building the human body from the atoms composing them, so atoms derive their peculiar functions from the electrons, which enter into their composition in exactly the number and proportion required.

If, as Wallace says, the cellular structure of the body produces "a thousand times more varied and marvelous results than all the human mechanism ever invented," what is to be said if the theory concerning electrons be true? We must either adopt the preposterous idea that intelligence is an attribute of matter, or the only rational conclusion that the human body is a piece of Divine mechanism, and if the human body then the material universe.

"Every combination of means to an end implies intelligence," says Dugald Stuart. "If man's body is a mechanical contrivance," says another thoughtful writer, "it is impossible to think of it except as the result of intelligent construction." Intelligent construction implies design, and design implies a designer.

That to which the evolutionist is blind, simple logic makes manifest to the creationist, that "the heavens declare the glory of God, and the firmament showeth his handiwork." All animate and inanimate nature attests not only the handiwork of an Infinite Designer, but the patent fact that evolutionists are "blind leaders of the blind."

Earmarks and Mistakes of Modernism

By Andrew Johnson, D.D., Wilmore, Kentucky

FUNDAMENTALISM stands forever committed to an aggressive warfare against the encroachment of so-called Modernism.

Fundamentalism never sets itself against true science, real progress, moral improvement and material advancement. It stands for the promotion of the broadest culture, the deepest and the highest forms of civilization.

But Fundamentalism is opposed to the unwarranted attempt to modernize the eternal, unchangeable, and basic principles of evangelical religion and historic Christianity. Hence, as Fundamentalists, we do not believe in modernizing God, modernizing Jesus, modernizing the Bible and modernizing the old-time orthodox, evangelical religion. These great fundamental and constitutional facts can not be changed or improved. Principles are eternal.

Earmarks of Modernism

How may we discern a Modernist when we meet him? One of the indubitable earmarks of Modernism is an air of stoical indifference in regard to the source and origin of all things. The attitude that ignores the question of authorship and creation. The fellow who does not care where he came from will not care very much what he is, nor where he goes. It is illogical and inconsistent to separate the great component questions of origin, nature and destiny.

The "it-does-not-matter" attitude toward the authorship of the Pentateuch is an earmark of Modernism. It does matter who penned the Pentateuch or the first five books of the Bible. The whole question of genuineness, authenticity and trustworthiness of the Old Testament is bound up in the proposition of the

Mosaic or non-Mosaic authorship of the Pentateuch.

The soft-pedal position of mentality is a sure sign of Modernism. When a preacher solemnly and sanctimoniously declares that he is neither a Fundamentalist nor a Modernist, usually he is speeding on the Lincoln Highway to modern higher criticism. To all practical intents and purposes he is a mediating Modernist. Theodore Roosevelt once said that the man who refused to take sides on a moral question had a yellow streak.

Fundamentalists, as a rule, are not afraid to let the world know exactly where they stand on the great moral questions of the day.

Rationalism

Rationalism is an earmark of Modernism. The old-time rank German rationalism has been taken over by present-day Modernism. The Twentieth Century Modernist is essentially a rationalist. The rationalists reject all divine revelation and make reason the sole umpire in all religious disputes. But, as Pascal said, "The advance of science does not mean the retreat of religion." The final postulate of reason is that there is an infinity of things beyond reason. The rationalitic Modernist seeks to take the blood out of the atonement, the virus out of sin, the fire out of hell, the infallibility out of inspiration, the miraculous out of the Old Testament, the authority out of the New Testament, the Deity from Christ, the prediction out of prophecy, and, in a word, the supernatural out of religion. Rationalism is one constituent element of Modernism.

Liberalism is another element of Modernism. The liberalistic tendency of Modernism is very definitely marked. Under the head of liberalism modern thought constantly seeks to blot out the time-honored historical evangelical distinctions which true Christianity has ever recognized and revered—the old landmark of distinction between the sacred and the secular; the distinction between divine inspiration and natural genius; the distinction between revelation and discovery; the distinction between creation and preservation; the distinction between miracles and extraordinary or wonderful events; the distinction between prediction and farsighted sagacity; the distinction between the Bible and other sacred books except possibly in the difference of degree; the distinction between the Jews, the custodians of the divine oracles, and other nations; the distinction between theology and sociology; the distinction between the natural and the supernatural; the distinction between morality and spirituality; the distinction between churchanity and Christianity; the distinction between creaturehood and childhood; alas, the distinction between the church and the world.

John Wesley, the founder of Methodism, characterized speculative laditudinarianism (liberalism) as the spawn of hell instead of the product of Heaven. Liberalism is one of the main constituent elements of Modernism. The liberalist is a full-fledged Modernist and the Modernist is a hundred per cent liberalist.

Higher Criticism

Higher criticism, in its accepted term, is another element and earmark of Modernism. The high priests of modern criticism deny the Mosaic authorship of the Pentateuch, the Davidic authorship of the Psalms, the Solomonic authorship of the Proverbs, the Isaian authorship of the evangelical prophecy from the fortieth chapter on to the conclusion of the book. They put the book of Amos prior to the book of Genesis, and Ezekiel prior to Leviticus; the Solomonic Temple prior to the Tabernacle in the Wilderness. They make bold to affirm the Babylonian origin of the Ten Commandments. They consider the Apocalyptic portions of the Old Testament a mere hotchpotch and heterogeneous mixture of Babylonian myths, Jewish faith, and Greek thought. They deny the historicity of the book of Daniel and laugh at the idea of the reality of the story of Jonah and the whale. They try to account for the literary composition of the Old Testament from a mere naturalistic standpoint. They have ruthlessly carried their nefarious work of spoliation and demolition right on into the New Testament and robbed divine Revelation of its meaning and message.

Higher criticism is one of the main constituent elements of Modernism. Modernism does not reach its full proportions and complete dimensions without the inclusion of a fourth and final element, namely, evolutionism.

Evolution in its cosmic, organic, and superorganic phases, furnishes the basis for the proud progressive program of Modernism. Evolution in modern parlance is the synonym of progress. Modernism is shaped and moulded after the form and fashion of evolution. Every Modernist is an Evolutionist and every single Evolutionist is a Modernist.

Mistakes of Modernism

Modernists ignore and frown down upon all the grand and glorious institutions and achievements of the past. They try in vain to save the present by throwing away the past.

They put too much emphasis upon the head and not enough upon the heart. There is too

much cold, formal intellectuality and a woeful lack of warm, cordial, soulful spiritualtiy.

They make a great mistake in trying to monopolize all the scholarship of the world. Not all scholars are Modernists and Evolutionists. Some of the best and most conservative scholarship of the world is against the theory of evolution.

They make a fatal mistake, and reflect upon science, when they assert that evolution is a scientifically established fact whereas it remains as an unproved hypothesis.

They go against history when they ignore the three great, grand divisions of ancient, mediaeval and modern periods of history, and make the rise of higher criticism and the introduction of evolution date the beginning of the modern world.

The Inspiration of an Incomparable Investment

First Corinthians 3:11-15

By T. C. Horton, Superintendent Emeritus, Bible Institute of Los Angeles, Formerly Editor of "The King's Business."

NOT long ago the daily press reported a most remarkable incident. Nine persons invested a total sum of $28,000 in the Ford Company in its early days; their holdings increased in value to over a billion dollars. One of these parties, a woman, had invested only $100 and received in return $84,404.83. No other investment in stock ever brought such large returns. But, also, more money has been lost in stock ventures than in any other form of investment.

When I read this, I thought a little about life investments for the Lord, and immediately my thoughts went out to a young man whom I have known for the last fifteen years who has *invested his life* for the Lord. The returns from this investment it is impossible to estimate.

This young man had been advised by his physician to go to the mountains to die, as there was no possibility of his living. But, instead of going to the mountains, he went to the center of the city, took a room and commenced to labor day and night in personal soul-winning work—week after week, month after month, year after year! He is now in good health, with a record of hundreds of people brought to Christ, and of many who have been influenced by him to take up the work of soul-saving, thus multiplying his life in the lives of countless thousands. What an investment that young man made!

What is the most valuable thing in the world? A human soul, of course, for who would sell his or her life for any amount of money with the understanding that that life should be forfeited at once? And if this be true of the *physical* life, what must be the value of the soul?

We talk of Christ's sacrifice for our sins—of how He gave His life for us—but does it really mean much to us? Think of the thousands of professing Christians who have never yet tried to win a soul! Think of the Christians that count their pennies when an offering is being taken to help the evangelist who is seeking to save the souls of men!

Recently I was asked to speak to some young people on a Sunday evening. About eighty were present, and to these I put some definite questions, one of which was: "How many of you have ever won a soul for Christ?" Not a hand was raised. The meeting closed promptly at 7:45 and the young people betook themselves to the "upper room"—not to pray, but to look at a moving picture which the leader announced was being shown, and which he urged them to see!

Who is responsible for these conditions? The church! There is no evading this issue. We have the Bible in our hands. We have the Son of God. We have the presence of the Holy Spirit. We have the command, "Go ye!"

And this brings us to the real business of the church. What is it? To get members? No! We have an overplus of church members now, for a church member who is not a real Christian, though he may contribute a few dollars, is really a stumbling block to the real work of the church, and a blot upon the character of Christianity.

What is the matter? Why are so few souls won through the ministry of the church? Has she forgotten the call, the command and the commission which she received from her Lord? Has she forgotten the purpose for which Christ came into the world? Has she forgotten His own valuation of a soul? Does the church herself need to be evangelized in order that the world may be evangelized? Is there a call for the old-time religion, the old-time Gospel, the old-time power of the Holy Spirit; the old-time altar calls. Is it possible that the church has been so absorbed with *trifling* things that

the *real* thing—the thing which brings joy to souls and joy to the Lord who died for souls—has been overlooked?

I have an ear of corn which has fourteen rows of kernels, with fifty kernels in each row—700 in all. If every one of these kernels were planted and each in turn produced one ear of corn containing a like number of kernels, the *first* year's crop would be 490,000 kernels. If each of these were then planted, the *second* year's crop would be 34,300,000—an almost staggering figure.

Now apply these figures to spiritual things, and estimate how long it would take to evangelize this land of ours if every real believer would strive to win *one soul* each month (and that would not be a hard task), and those thus reached were kept in touch with and trained to do the same work; what would the harvest of one year be? Would not such a program be worth more to our country than any other which could possibly be contemplated?

May the Holy Spirit arouse anew the Church, which is the Bride and Body of our Lord Jesus Christ, and may there go forth from her a clarion call for the salvation of lost souls. Amen!

Oriental Customs Substantiate Truth

By the Reverend Thomas C. Winn, Retired Missionary from Japan, Philadelphia, Pennsylvania.

ORIENTAL customs in existence today often assist us properly to interpret Scripture texts. I was attracted by a statement made that, on good authority, the words appearing in parenthesis in Luke 3:23 (as was supposed) might be translated "according to custom," so that that verse would read: "And Jesus himself when he began to teach was about thirty years of age, being the son (according to custom) of Joseph, the son of Heli."

The adoption of children is a very common thing in the Orient. What is said in this article has particular reference to Japan. A young man is adopted to become the husband of a daughter, if she is the only child in a family, or if she is the oldest of two or more daughters in a family where there is no son. Sometimes both a boy and a girl are adopted when young children into a childless family. They are reared together as brother and sister in order that they shall become husband and wife when grown. They are taught that they are to enter the marriage relation when the time comes. A childless family may adopt a boy for whom a wife is chosen when he becomes a man. It frequently occurs that a family without children will adopt a girl to rear and educate. And when she attains womanhood she is destined for marriage with the young man who may be chosen to be her husband and the head of the house.

All these adoptions are for the purpose of continuing the family line and name. In every case mentioned the adopted child takes the name of the family into which it is adopted. So that it is the custom that the young man who marries the only daughter shall drop his family name and take the young woman's name. He also severs all legal relations with his own family to assume and be bound by all such relations to his wife's family.

There is, therefore, no difficulty (from this Oriental standpoint) of accepting the statement that Joseph was the son of Heli. For Joseph may have, according to custom, taken the headship of the family of which Mary was the true daughter. It is the custom universally for adopted children to be called sons and daughters. Such children call those who have adopted them, Father and Mother. This makes it plain that it would be altogether proper usage to say that Jesus was the son of the carpenter, though there was no degree of relationship between them other than that which came by adoption.

It may prove of interest to know other results of the system of adopting children. Cases are not uncommon where one child of a family bears a different family name than that of his brothers and sisters, even while they are living together in the same home. One explanation given for that is this: the father and mother of that family was each an only child in their respective families. In such a union the man can not, according to custom, take the name of his wife, as he would do if he had brothers and sisters. But to surmount the difficulty a promise is solemnly made that if there are sons born to that union the second son shall be given his mother's family name to become the head of that family which he is expected to perpetuate.

It is thus a common occurrence that sons of the same father and mother have different family names and are legally bound to entirely

different families. Such men lose all rights they would have in their own father's family, and fall heir to those of the family into which they have entered by adoption. Their obligations are likewise shifted from one to the other family. You can not know certainly that you will be right in calling two brothers by the same name.

Moreover, you can not be certain that your gentleman friend will bear the same name this year that he had last year. In conversation with my Japanese language teacher, he said he had taken his wife's name! It was my first intimation of such a custom. I showed my surprise and at the same time asked the reason for his doing it. Without reserve and in all frankness he replied: "I did it to get her father's money." I am afraid I seemed rude by my inquisitiveness, as well as by the amusement which must have shown on my face!

At one New Year's I sent a greeting to a medical doctor whom I had known for many years. An answer came back from the friend, but he signed himself by another name! Later I learned that the first name by which I had known that friend had become his by adoption. And *after that long time,* some change occurred in the family which obliged him to resume the name which had been his from birth!

In attending a gathering of evangelists and ministers, I met a friend. After exchanging our greetings he introduced his brother to me but called him by a name different from his own. Then he continued by saying that this brother was the one whom I had baptized as a baby in their boyhood home.

I often visited in the home of a man and wife who had a large family of girls. In the course of my acquaintance with them the fact came out that their oldest child (a son) had been given by adoption to another family. It was pathetic to hear them talk of that boy, for a second son was not given them! When the oldest daughter was married, it was the proper thing for the young husband to take her name and he was willing to do it. With that understanding, the marriage took place. After it, objections, founded on custom, were raised which hindered the decision as to what was the name of the newlywed. It was some months before that important matter was finally settled by the young man being allowed to take his wife's name.

In truth, this matter of adoption and consequent changes of family connection has so many intricacies that the western mind does not appreciate their significance. It is difficult to follow them when living where they are in practice. How cautious it ought to make one feel about any appearance of effort to reason out what must have been customary in speech or habit ages ago. At this distant remove in time and in absolute separation from those people in social regulations, as we are, it is safe to accept what reliable men wrote of their times. What men can be as reliable as those who were inspired by the Spirit to teach the things of Christ?

That a man in the Orient is called the son of another man does not carry the idea at all that that "son" is the begotten son of the man he calls "Father." That "son" may be, and in numberless cases is, the nephew and not the son. There may be, and in numberless cases there is, no blood relationship whatever between such persons. That is a perfectly well understood thing. According to custom they are father and son. Nobody disputes the relationship, nor does any one misunderstand it, when told that the relationship has been brought about by adoption. No one takes the position that such a son was not, and could not have been, born of another man and woman than those whom he calls father and mother. No one disputes his right to call them his parents who have adopted him. The law of the country recognizes the changed relationship of the adopted person. It holds him to the responsibilities which arise from being adopted, and also protects him in the rights which thereby become his.

So then no one who knows of this common Oriental custom of adopting children, and the manner of speech it produces, ought to have any difficulty with statements in the Bible which may seem contradictory. Translating some very common Japanese names for use here: if Mr. Middletown's son becomes adopted by Mr. Watervale, his name is changed to Watervale, which everybody accepts without hesitation, though he is known to be Mr. Middletown's real son. And when people say that Mr. Watervale, Jr., is Mr. Watervale, Sr.'s son, they do not thereby deny that the younger Mr. Watervale was actually born a son of Mr. Middletown; they simply explain the status of son in regard to each of these two fathers, if necessity arises.

Matthew and Luke in turn declare that Joseph was not the father of Jesus. They elsewhere relate that Jesus was spoken of by the people as the son of Joseph, the carpenter. These statements may not be considered as contradictory. They should be accepted as agreeing the one with the other when tested by the custom and manner of speech of the time from

which they come down to us. There were, no doubt, some of those who spoke of Jesus as the son of Joseph, who were ignorant of the fact of His virgin birth, but, had they known it, that knowledge would not have prevented their speaking of Jesus as the son of Joseph, for legally He was the son of Joseph. In speaking, therefore, of Jesus' earthly family relationship there was no other form of language that would be generally and so easily understood. None of the Bible writers give it as their belief that Joseph was the father of Jesus, they quote the words of others to that effect. They do not sanction them so as in any way to deny what they carefully wrote of the supernatural birth of the God-man.

The prophecy on this subject is plain. The statements in the Gospels of Matthew and Luke are also perfectly plain. Some people in their reasoning stumble over other things in the record, or halt in their faith concerning them. But in view of the existence in the Orient today of forms of speech and customs which are like those that prevailed 1900 years ago, it is difficult to think that there can be anything but perfect harmony in all the Bible teaching concerning the manner of the incarnation of the Son of God. It is easy to accept what is said of Joseph's relationship to Jesus, as not militating against full belief of the miraculous birth of Jesus Christ.

Luke in the opening words of his gospel tells the Most Excellent Theophilus that it seemed good unto him to make known the certainty of the things wherein he had been instructed. The second event of which he wished to assure his honorable friend was the annunciation of the Angel to Mary. The Angel told Mary that she was highly honored of God by being chosen to be the virgin mother of that holy thing which was to be called the Son of God and whom she was to name Jesus, *i. e.*, Saviour.

If the things that he wrote later were out of harmony with, and a denial of, the Annunciation record, would Luke not have known it? And in spite of that, would he have yet penned them? That would have been nullification of his own faith and the faith of the company of believers. Such an insinuation is to be cast aside as unworthy of the intellect and character of that noble follower and biographer of Christ! The same may be said of Matthew. The later records of these two regarding the customary language of the common people about Joseph and Jesus; these statements do not in one iota weaken the unequivocal declarations that Joseph was not the father of Jesus; and that Jesus was conceived by the Holy Ghost and born of the virgin Mary.

"Every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is the spirit of Anti-Christ whereof ye heard that it should come; and even now already it is in the world." 1 John 4:2-4.

What are the Atheists Achieving?

By Carl Herrman, Detroit, Michigan

IN THE May issue of the *World's Work* an article treats of atheism and its propaganda. The headquarters of this "movement" are pitched just *vis-a-vis* the Calvary Baptist Church in New York City.

Though there are certainly some things that are to be looked upon with the justified silence of contempt, yet while reading that article, I could not refrain from giving utterance to some of my feelings, and once more I must admire the royal poet who uses the word "nabal."

Some of these atheists' so-called arguments are amusing, and they are all the more so the less they were intended to be humorous. "Since Aristotle," we read, "we have no more facts about the existence of God than that Greek ever had." What a masterpiece of reasoning! With an analogue of logic (*lucus a non lucendo*) one might assert that radium never *existed* before 1899, because, forsooth, only then did the Curies discover it!

As God did not reveal *Himself* to Smith, Hobson & Co., Ltd., there is, of course, no Supreme Being! Did the said consorts perhaps expect to be visited by *His* messengers, as were Abraham, Joshua and Daniel of old? Our *Lord* is very particular *whom* He names "friend," and when Abraham is thus called, there was a very conclusive reason indeed. Thanks to *Him* that it is just so, and not otherwise!

Another argument of the said atheistic pamphleteers is the assertion that the belief in *God* is the result only of the well-calculated, and, of course, cunningly worked-out system of "ministers, priests and rabbis," so very refinedly worked out that, before the appearance of Smith, Hobson & Co., mankind was, and

again, of course, must needs be, dazzled. In other words, we are told that the selfishness of the ministers, etc., is the only real motive that faith in *God* is still prevailing; yea, that *He* is existing at all. Those selfish creatures want to hold their "job"; hence they "make" believers. Or, as Smith, Hobson & Co. put it, those ministers, etc., would not want to lose their means of living.

I myself was once here in Detroit eye-and-ear witness when a translation officer asked a friend of mine to do some extra work on Sunday morning. My friend was neither a minister nor a priest nor a rabbi, but a poor clerk with $15.00 a week, and the father of two children. The work, of a mere business nature, was urgent, and my friend could earn in about two hours more than he got in a whole week. What a fine opportunity! But his reply was, "Remember the Sabbath day to keep it holy," and, however urgent and entreating and finally imploring the business man grew, he had to take his Sabbath-breaking work home.

Another good friend of mine is a Presbyterian minister in Hamburg, Germany. How often, after cashing his cheque, he came home with almost nothing, having distributed his payment among people whom he knew to be needy.

Oh, how many true Israelites there are in the world who do not let their left hand know what their right hand is doing, and do their good deeds only for the heavenly Father to see! How many believers do I personally know who could have all the glory which this world can bestow, if they would only give up their belief in Christ! They could have "better jobs," hence more money; splendid mansions, a high standing in society; in short, the very aim of the worldling. But their reply is: "Let thy gifts, oh world, be to thyself, and give thy rewards to another." And again: "We esteem the reproaches of Christ greater riches than the treasures of Egypt!"

I speak of my own most personal friends. And what about the Lord's servants, as a Livingstone, a Nightingale, a Zinzendorf, a Hudson Taylor, a George Mueller? Is not their name in everybody's mouth and in millions of hearts? What was the "soft soap" they have been feeling, thinking, praying and working for? From Antonius of old until our very times they have been distributing their riches, risking their lives and all else for the One's sake who gave His life for all! The time would fail me to tell of all these glorious witnesses, for their number is legion.

So much for the "soft soap." But now let us check up the "famous society" of the advocates of this atheistic movement against the company of Christian believers.

Says the immortal Alexander von Humboldt: "In the opening verses of Psalm 104 we find unfolded in a few strokes the grandest outline of cosmogony." Linne, the fundamental botanist, saw, as he declared, the very footprints of the Almighty in the world of plants. In Faraday's biography by Professor J. A. Thompson, of Aberdeen, we read: "Faraday enjoyed his life to the full, and the Sundays not least, for he was a deeply religious man." This was also the case with the world-famous mathematician and physicist Kelvin; with immortal Newton and his contemporary, Liebnitz; with Kepler, Cuvier, Pascal, the embroyologist; von Baehr, the great anatomist; Harvey, my own dear friend; Professor Bettex; and, strange to say, many mathematicians and naturalists, *i. e.*, the representatives of "exact science" were not only "theists," but Christians, with a rock-firm faith, models of faith for time and eternity. Ambroise Pare, the great surgeon of the time of Henry II, who introduced the successful ligature of arteries instead of the painful cauterisation, used to remark after each success: "Moi, je n'ai que panse, mais Dieu a gueri le malade" (I only bandaged the patient, but *God* healed him).

Time fails to speak of the host of luminaries on the firmament of literature and art. To whom are the names of a Raphael, Rembrandt, Bach, Handel, Milton and Klopstock not familiar?

Verily, we are in a most illustrious company. Compassed about with so great a cloud of witnesses, we may rejoice in the fact that, as far as recognized thinkers are concerned, true immortals in every sense of the word, there are more of them with us than with the company of the atheists.

* * *

With Christ

1. Crucified together with Christ. Gal. 2:20.

2. Quickened together with Christ. Col. 2:13.

3. Raised together with Christ. Eph. 2:6.

4. Seated together with Christ in heavenly places. Eph. 2:6.

5. Sufferers together with Christ. Rom. 8:17.

6. Heirs together with Christ. Rom. 8:17.

7. Glorified together with Christ. Rom. 8:17.

THE SANCTUARY

Religious Positivism

By William H. Bates, D.D., Greeley, Colorado

I believed, therefore have I spoken.—Ps. 116:10.

We, having the same spirit of faith—according as it is written, "I believed, and therefore have I spoken"—we also believe and therefore speak.—2 Cor. 4:13.

TWO representative men, one of the Old Dispensation, and the other of the New, separated by wide differences of time and character, are identical in the spirit of their religious positivism, that spirit finding expression in the same words—"I believed, and therefore have I spoken."

The difference in time is more than 1100 years (David was born about B. C. 1086; and 2 Corinthians was written about A. D. 57). The differences in character are very great. David's character was multiplex; Paul's, simplex. David's was at least three-fold, which led to a three-fold life, each part clearly distinct and distinguishable from the others.

In the first place, David was a great statesman and soldier; in the second place, he was a great poet and musician; and in the third place, he was great in religious instruction and experience. He has reputation enough to endow with immortal fame any three men respectively, in the respective departments of government, art and religion.

Yet there probably never was a great man who lived a more unsettled life than David. A power loom drives its shuttle backward and forward with hardly more vigor than he was driven to and fro by contending vicissitudes. And men reproached his belief, saying, "Where now is thy God"? (Ps.42:3). And he himself says that "the sorrows of death compassed him, and the pains of hell got hold upon him; he found trouble and sorrow" (Ps.116:3).

Notwithstanding all this, he did not lose faith in God. The darker the night, the more of the oil of God's joy did he pour into his lamp, and he swung it confidently and cheerily aloft to the praise of God's name and as a testimony to His grace. The degenerate world needed positive testimony in regard to God. David knew about his religion. He was positive in regard to it. He believed, and he spoke.

Paul's character was single. He was simply a Christian enthusiast. He was determined to know nothing among men (and so far as he was able, that men should know nothing) but "Christ and Him crucified."

In his apostolic work he fared worse than even David did. He was troubled on every side, he was perplexed, he was persecuted, he was cast down, aye, he was always exposed to death for Jesus' sake. He well knew that such experience was before him as long as he lived. But what of it? The religion that he had accepted was a positive thing. The world needed positive testimony in regard to it. He thoroughly believed it. It made him positive, too. He believed, and he spoke.

In the lapse of time, with all its progress and evolutions, the religion of the Bible abates not one jot of its positiveness; nor is there less need of positiveness in regard to it now than ever before.

It went among the old time idolators, it went into the Roman pantheon, it goes among the Asiatic heathen with their millions of deities, proclaiming the mandate of God—"thou shalt have no other gods before me; besides me there is no God; me only shalt thou worship and serve."

In these times much is doing in the comparative study of religions, and the work has been not a little in the hands of those not particularly friendly to Christianity. All the religions of the world have been brought together into comparison, and because of elements common to all, Christianity has been co-ordinated with the rest. But to affirm the identity or equality of two things because of common elements is not good reasoning. Diamond is not charcoal, though both contain carbon, nor is strychnine a wholesome beverage, though its elements enter into the composition of tea.

Notwithstanding common elements, Christianity should not be co-ordinated, but contrasted, with other religions; and if they thereby suffer unto destruction, it is not Christianity's fault. Christianity is entirely exceptional because it rests upon an exceptional basis; and it makes exceptional claims. It does not temporize, it does not compromise. To lost men it

says there is none other name under heaven given among men whereby they must be saved, but the name of Christ (Acts 4:12). It does not argue, it tolerates no dissent—he that believeth shall be saved, he that believeth not shall be damned (Mark 16:16). Thus by one fell stroke it annihilates every other religion, and stands dominant, positive, alone.

From these facts none of us can fail to see the attitude which every believer in the religion of the Bible ought to assume, not only toward opposed religions, but toward irreligion, for irreligion is really anti-religion.

This attitude, logical and legitimate as we see, is just the attitude needed among men, never more so than now. There is a downward evil tendency in humanity. A positive religion, positively held, is needed as a resistant obstacle in the way of that tendency. Moreover, religion is beset before and behind by its enemies. A positive front, a determined resistance, a militant movement is needed against them. Soldierly qualities are demanded. A soldier is a positive man.

1. *The Church is accounted the great conservator of religion in the world.* If the religion of the Bible is such a positive thing as it is, then the church perforce must hold it positively, and give it positive expression. Not to do this, is not to conserve, but disserve religion.

Evidently a simple acceptance of the Bible is not enough. All of the thousand and one sects of Christendom profess to accept the Bible, or at least to deduce their "ism" from it.

It is often said that "the Bible is like an old fiddle: you can play on it any tune you please."

The Roman Catholic says: the Bible, and tradition. The exclusive Episcopalian says: the Bible, and the fathers of the first two centuries. The Evangelical says: the Bible, and the Bible only. You see all have a common factor in their standard—the Bible. There is much more common ground than is generally supposed. The difficulties are mainly extraneous, lying outside of the Bible. Whatever Bible differences there may be are only secondary.

I need not stop to speak of the various anti-evangelical sects, for while they profess to accept the Bible, they are bold in the rejection of whatever of its teachings they dislike.

So the simple acceptance of the Bible does not fulfill the demands of religions positivism. It is due to the world that the church, which is the conservator of religion in the world, should tell the world just what the Bible does teach.

In apostolic times, when questioning arose in the church at Antioch as to faith and practice, a synod was convened at Jerusalem, and an explicit creed sent down to the church touching the matter in question (Acts 15). Afterwards, when error sprang up, the first council at Nice, in A. D. 325, defined the faith as far as called in question, and preserved religion to the world.

The first six councils (those referred to in the joint letter) were of incalculable benefit to the world and to the church. Of just such benefit and of just such necessity is a positive creed now. And furthermore, the creed must be full enough to meet the errors of the present time, else error may be allowed the same place in the church as truth. The church is to declare what is Gospel truth; if not, how, as Paul commands, can one deem accursed those who come in the name of Christ, too, preaching another gospel? (Gal.1:9). And the Apostle John says, "If there come any unto you bringing not the doctrine of Christ, receive him not into your houses, neither bid him God-speed" (2 John,v.10).

2. *Religious Positivism with respect to Individuals.* The positivism of a man with respect to any question measures his power with regard to that question. If he be positive, he is strong, strong in himself, strong in his influence; if he be uncertain, he is weak. The men of power in the world have always been men of positive ideas.

If this be so in regard to questions at large, especially is it so in regard to matters of religion. There is this about religious positivism: it compels a man to take a position. You know where to find him. If he is not positive, you don't know where to find him. You cannot count on him. "He that is not for me, is against me."

A man who stands at the parting of the ways, debating as to which road he shall take, makes no progress in his travel, nor can he lead others on in their journey. A man who is debating, who is uncertain in regard to religious truth, can make no advance in the line of that truth, nor will he lead others in the way of it. Do we not find right here the solution of the problem why there is so little advance of the church, both in the individual life and work of its members? Is it not because of so much uncertainty in regard to truths of their religion? Is it not because of the want of religious positivism?

Courage is contagious. So is belief. A general can inspire an army with his own stout-heartedness. A positive Christian church can

inspire a community with its faith and bring souls to Christ. Therefore, hold your faith positively; promulgate it positively; live up to it boldly, squarely, positively; live under the inspiration of this Christian positivism, so shall you be a power among your fellows, a power for Christ.

3. *Religious Positivism with respect to the Denomination.* I believe in denomationalism, but I do not believe in sectarianism. I do not believe in sectarianism (from *secare,* to cut), which cuts everything else off from us, or cuts us off from everything else, and leaves us alone, ignoring everybody and everything else. But I do believe in denominationalism (from *denominare,* to name) which gives us a name and a place alongside the rest of God's host, and the rest a name and a place with us.

Dr. John Hall, in an article entitled "What is the harm in Dogma?" in the *Observer,* thus says: "There has never been true religion among a people without dogma, and it is not clear that there ever will be; and to look for a community holding and perpetuating the spirit of Christianity, but rejecting its dogma, would be like seeking to make good mathematicians by throwing out the theorems and propositions of Euclid and every equivalent work."

But I may add, dogma is a means to an end. It leads to, and exalts, Christ. It and denominational positivism rest on similar grounds.

David, under the Old Dispensation, believed and spoke. We, with Paul, are under the New Dispensation. We, having the same spirit of faith—according as it is written: "I believed, and therefore have I spoken"—let us also believe, and speak.

FLASHLIGHTS

By Edwin Whittier Casswell, D.D., Middletown, Delaware

Living as Lights.—Romans 14:7

Human laws hold us responsible for action, not for example. But God's law says, "No man liveth unto himself." We must shine as lights in the world; as the shadow follows the sun, so your silent influence follows your life—a shadow of blessing or of blackness.

The impress of eternity is stamped upon every moral condition, making it a coin of value, or a counterfeit. What kind of currency are you handing your friends who are in poverty of soul need? If your life is holy, it is impossible to compute your riches in the blessedness of your influence, in the diadem that will adorn your crown of rejoicing. Words, thoughts, actions, are the treasures of the heart. The immortality of influence is the glory of humanity, for we know that if the act lives, the actor must live also.

The fact that we know so little of the effect of words and deeds upon others becomes a delightful thought when the truth is revealed to the soul. How often, when feeling, in hours of discouragement, that your life has been a failure, you have been lifted up to the very heavens by the sudden revelation of some good you have unconsciously accomplished!

It is said that a manufacturer of perfumes had become so saturated with the fragrance that he carried the sweet odor wherever he went. Are there not those who cannot help the fragrance of their unselfish living? It is like incense rising to heaven and radiated on earth. It is in every letter you write, in every breath you breathe. It may be in the very hem of your garment as you go about your toil. People find virtue by coming in contact with you; sunshine in your shadow.

The Crown that awaits the Victor.—Rev. 3:11

A Christian man, who had departed from his former faithfulness, dreamed that he was caught up into the crown-room of heaven. Among the many crowns he saw one of exceeding beauty. Asking the angel, "whose crown is this?" the reply was, "It was thy crown, but now that thou hast refused to do the work of the Lord, it is thine no longer, but given to another." In the agony of this revelation, the man awoke and cried out, "Lord, don't take away my crown!"

The crown of holy character no man can take from us, unless we are willing to cast it aside. Paul knew that a crown of righteousness awaited him, for the halo of its splendor already shone upon his brow. Language is incapable of expressing the beauty and glory of a crowned soul in Christ's kingdom. It is called a crown of life, a crown of victory, a crown of rejoicing, a crown of glory, and a crown of righteousness.

Imagination fails to picture the triumph, the authority, the everlasting riches of grace and soul pleasures which are at His right hand forever more. We shall sit together with Him on the throne of His glory who is crowned with many crowns.

Earthly crowns fade away; the heavenly are of amaranthine splendor. The crowned Na-

poleon was uncrowned at St. Helena; another took his crown, as Paul took the crown of Judas, for Judas was branded instead of crowned. In this life we are often satisfied with imitation crowns, and ambition leads as to sacrifice everything for a crown. But the crown of noble, Christlike manhood, unremovable, unchangeable, unfading as that on the brow of the King eternal, is infinitely more precious than any earthly coronation.

Mountain Trial and Triumph.—Matthew 17:1,2

It can not have escaped our notice that many of the memorable events in Jesus' life occurred on mountain slopes or mountain summits. He began His public teaching on a mountain. He was tempted on a mountain. He was transfigured on a mountain. He was crucified on a mountain. From a mountain slope He ascended to His Father and ours. But apart from these facts, which are symbolic, it is evident Jesus lived all His life on the heights. He had visions one can have only from lofty moral altitudes. He fought His battles on a high plane.

One at least of the three representative temptations of Jesus owed the power of its appeal to the vast vision which was possible only from a mountain top. On Hermon or Tabor —whichever may have been the Mount of Transfiguration—far above the madding crowd, amidst the silence and the sanctities of a shrine prepared by the Father's own hand, the face and garments of Jesus shone forth with unwonted radiance. As His temptation on a mountain was a type of ours, so was His transfiguration. We too may be transfigured. There are many things which transfigure life—change its appearance, glorify it visibly. Pride, hope, joy, love, all have transfiguring power. Love has, supremely, among purely human experiences. Prayer has, supremely, within the compass of possible divine experience. "We kneel how weak, we rise how full of power."

Reflecting the Glory—2 Corinthians 3:18

A certain glass window had a sign painted on it in letters of gold. When the letters were removed, it was found that the sun's continual shining had struck the letters through the glass so they could not be erased. The follower of Christ, by reflecting the image of his Master, becomes more and more like Him, being changed into the same image from glory to glory.

If the body and the mind take on the nature of what they feed upon, the soul absorbs and reflects the images formed within and hung on memory's walls. The law of assimilation makes one like what he loves; therefore Paul, enumerating the graces of goodness, says, "Think on these things." We must have a burning heart of love if we would become a shining light for others.

When one, looking into a mirror, sees the image of the person behind him, he turns instantly and gazes upon the person whose image was reflected. So, if others see Christ's image in you, they take knowledge that you have been with Jesus, and look unto Him whom you are personating and reflecting.

Christ, the express image of the Father, could say, "He that hath seen me hath seen the Father." Happy are we if we can have it said of us, "He that hath seen him hath seen a miniature of the infinite Saviour."

Emancipated by Prayer.—Job 42:10

This was a miracle which has been repeated innumerable times in the experience of the saints. Held captive by doubts and fears, our prison doors have been opened as if by angels' hands when we have prayed, not for ourselves but for others. This is how, losing our lives we save them.

There is a beautiful story of a dove under whose wings a smaller bird took refuge in a blizzard. The smaller bird was saved by the sheltering wings of the dove, and, incidentally, the spark of life was kept alight in the dove's own breast by the living thing that nestled near it. This is a parable suggesting to us that individual salvation may be, and often is, the by-product of an effort to save others. One who is content to save himself is hardly worth saving.

There was a minister whose prayers were fully as wonderful as his sermons, and his sermons were classical. There came to him dark days, when his character was assailed and his well-won fame was turned to deep disgrace.

On the darkest of these days, he stood in his pulpit and prayed a prayer which will never be forgotten by those who heard it. As he poured out his soul to God, his spirit rose to thoughts of God's unchanging goodness, of God's sovereign care, and a light not of earth seemed to rest upon his brow. His prayer was like a piece of music, varied by trembling minors and dissonances, but ending in a burst of harmony. He prayed not for himself but for all souls in distress, and especially for those in whose lives sorrow had left bitterness. His captivity was turned when he prayed for his friends.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

Jesus said, "I am the resurrection and the life." "Believest thou this?" The great question of all ages has been, "If a man die, shall he live again?" Men surmised; but Jesus Christ affirmed. He demonstrated His power and the truth of His assertion. Lazarus was permitted to die, and remain in that state four days, in order that Jesus might settle the problem for all time, preparatory to eternity. "Many believed on Him." (John 11:1-46.)

Christ the Substitute

John 11:47-53

Caiaphas, the high priest by government appointment, was deluded and he had sided with the Pharisees against Jesus; but he stated a divine truth, one fundamental of the Gospel of Christ. "That one man should die for the people, and that the whole nation perish not." Here is the doctrine of Substitution, which so many find hard to accept.

Caiaphas did not understand its full significance; but this is an example of how God often uses even the enemy to state divine truth. "He saved others. Himself He cannot save." Christ could not come down from the Cross and at the same time be a Saviour. Let us ever accept truth, no matter whether friend or enemy states it.

Jesus died as our Substitute, One for all. In time of war the soldier goes over the top as our substitute; and he dies to save us from the destructive power of the enemy. The mother suffers and sometimes dies for the life of her child. Jesus died that we all might live. "He prophesied that Jesus should die for the nation; and not for the nation only, but that He might also gather together into one the children of God that are scattered abroad."

We are witnesses for Christ by being Christlike, thinking of others. The missionary goes into the lands where the people have never heard of Christ and His saving Gospel; and they give their lives for the people. The doctor or the nurse goes into a camp of contagious disease and saves many lives at the cost of his own. The reformer takes his life in his hand and in the spirit of Christ assails graft and corruption and injustice and illegal traffic, to save life even though he may die. This is substitution.

Christ's substitution is unspeakably more than that of His disciples, who live as inspired by His Spirit; but we understand the greater by trying to grasp the less. Praise God that Jesus died for us all.

Christ the Friend in the Home

John 12:1-11

Too much we think of Christ only in relation to the serious things and the terrible things of our life. He fits into all our problems and it gives us special joy to take Him into our Home Life, into the realm of our peace and happiness and reserved possibilities. Welcome, O Christ!

The Home in Bethany is about the most beautiful spot in all the New Testament, with Jesus Christ in the Home of Martha and Mary and Lazarus. After His wearisome and disappointing days in the city, Jesus loved to retire to the bosom of the family He loved, on the slopes of Olivet.

Martha may have been the widow of "Simon the leper." (Matt. 26:6.) In the home as we see it, the three are unmarried, and samples of widely different types. Martha was busied always about household things. Mary was studious and devotional. Lazarus was inconspicuous manhood. Jesus was the friend of each, better than a brother or sister.

All three in the home loved Jesus, and welcomed Him at any time. That was how He could go to them without notice, taking with Him His disciples. He reproved Martha, commended Mary, and sat beside Lazarus. We may be of various natures and dispositions, but if we love Jesus and invite Him and always welcome Him, He will abide with us.

Christ's followers today can do the most good and be loved the best, when they are true friends in the Home.

Christ the Idol of the People

John 12:12-19

The populace is spasmodic. On the First Palm Sunday Jesus was the idol of the people. They simply went wild over Him. It was a most beautiful and most deserved tribute to Jesus, the real King of the Jews. The ovation centered on the brow of Olivet, where the crowds met; and it was continued within the Temple precincts. The next Friday it was different.

The Triumphal Procession of Jesus was unusual. He had always repressed any such display. Often He said, "Tell no one." When His disciples wanted to crown Him king, He

withdrew from them. He preferred to receive quiet, unobtrusive devotion, avoiding everything spectacular. He had always minimized the outward and magnified the inward worth of life. He had tried to wean the thoughts and affections of His disciples from the material to the spiritual, from the seen to the unseen, from the temporal to the eternal.

Popularity has its own peculiar dangers. It makes its idol a "shining mark," as a target for the enemy. It swells the crowd with the undesirable elements; and many are deluded into thinking they are worthy to "follow in His train." The true members are prone to relax their vigilance and lessen their efforts. Human nature then inevitably grows more material. Prosperity destroyed ancient Rome through its indulgence; and sometimes the Church has gone to sleep because at ease in Zion.

Jesus was nearing the crisis. Popularity could no longer hurt His Cause, nor delay His Time. His disciples would soon need some token of His real power and mission. He would make a last appeal to those that sat in high places. He would show that He could have pomp and glory, if He desired temporal power. Thus He allowed His real self to blaze forth in this outburst of popular favor, as he had in another way on the Mount of Transfiguration. It was prophetic of Easter and of the Millennium.

Christ the Demonstrator of Life

John 12:20-36

Jews and Greeks sought Jesus that they might find in Him the best possible life. "We would see Jesus." They certainly found in Him new ideas of life, and new ways of living the life that is akin with God.

"He that loveth his life loseth it!" What a paradox! The Beautitudes are instinct with such a seeming contradiction. It is startling, and it is stimulating. The ones that most greedily seek joy secure the least. The foot of the rainbow recedes the faster the hotter the pursuit. The one that holds his own self-interests as primary loses those interests, and fails to make his life worth much to his country or his God.

"He that hateth his life in this world shall keep it unto life eternal." This is divine hyperbole. Jesus often used this language. He spoke of hating one's father and mother, comparing the natural love with the supernatural love one may have, and ought to have, for spiritual things, for Christ the Son of God. It is a matter of degree. The right love we have for our mother is as hate compared with the supreme love for God.

Sacrifice, not indulgence, is the secret of life. Making sacrifice for the good of others, we secure the greatest possible satisfaction for ourselves. What seems the hardest to do finally becomes the easiest and most radiant. What we give away we keep forever, while we lose what we spend on ourselves. Knowing this, how sparing we all are of its exploitation! Jesus Christ set us an example that we should walk in His steps.

"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but, if it die, it beareth much fruit." The fullest reward and the fullest results often come when the supreme sacrifice is made. The martyrs capped a fine life with their heroic death. The fields of Belgium, with their crosses row on row, speak louder than the roar of the cannon. Jesus accomplished more in His death than in His life.

Jesus brought life and immortality to light in His Gospel. If He had not died, how could He have shown His power over death? He laid down His life under the stern heel of death; and then, when the fulness of time had come, He arose as from a sleep, unhampered by the grave. He demonstrated His absolute authority and power over death and the grave.

* * *

"It is all nonsense. It cannot be proved by science that man descended from the ape or any other animal. Since the announcement of the theory all real scientific knowledge has proceeded in the opposite direction."—*Dr. Virchow.*

* * *

Prof. A. M. Low, scientist, prophesies that during the next 1,000 years man will become bald and legless, and that certain women will be selected by the official biologist to create children, while bathing will be done by radio, and that polygamy will prevail. Prof. P. E. Raymond, scientist, Harvard University, predicts that the future man will be bald, toothless, and lose certain fingers and toes; he says these extremities are "quite useless." These future evolutionists will be almost "without form and void!" The prophets of the Bible draw a much different picture; one of perfection—no more war, sorrow, sickness, sadness or crying, no more death, but happiness, perfection, peace and plenty, and eternal life!—*E. E. Franke, D.D.*

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Wheaton, Illinois

The way the anthropological evolutionist rattles around among the crumbling bones of a few hundred years ago, and claims a time of a few millions of years for them, is a moving picture of comedy to the sober-minded man of today, who is more concerned with fact than fancy.

Chapter 19—The Murder of Faith

THE first lectures in Sociology were interesting to both girls, and they decided that this was going to be their favorite study. It appealed to Helen because it gave evidence of bringing out an investigation of the human soul and association from a man standpoint rather than an animal plane, and she hoped to find something to counteract her old feelings which in spite of herself still emphasized the animal nature of her being too forcibly. As to Bettie, she saw a field of knowledge which would render her more cognizant of society and its needs, and the means for effective service and reform. Both of these hopes ought to have been met; but unfortunately were not. Instead, speculations concerning the institutions took the place of the study of society as it is, and the laws of social modification through which reforms are possible. The line of development, briefly set forth by the learned instructor, was as follows:

"In a study of the human institutions, we can only understand them through a study of their genesis, which in all cases go back to their animal origin. Man is an evolved animal, descendant of an ape-like ancestor. In the thousands or millions of years intervening between this ancestral form and the first man in his complete evolvement, we must look for the origin of the mental faculties which alone distinguish man from animal, and also the rise of many of the herd and group ideas which gave a beginning to our social institutions.

"In order that you may have no prejudices which might interfere with a clear grasp of this beautiful natural law, you must understand aright what the scholarship of the age has found concerning the Bible. It is held that whether there is a God or not, he is not the God of the Hebrew Scriptures, and in consequence that book sets forth merely one nation's myth and speculation concerning an imaginary, national god, to whom they gave the name Jehovah. Just as every ancient nation had its national god and national religion, just so the Jews had theirs. Their religion happened to be better than the others in some respects; but in some ways not so good. Through the ages, the wisdom of their best men was preserved along with much doubtful religious history and natural superstitions, often in the form of myth and fable. They recorded the names of great men who probably never lived, and great events which never took place.

"The great scholars of the age have thrown much light on this phase of the subject, and the Old Testament is rapidly passing from the false position it once held as being an inspired book to the more reasonable one of a book of purely human authorship. Hence it is no longer a book of authority, but merely a book of scientific, social and religious curiosities.

"Now, do not interpret what I say as detracting from the Bible and insinuating that it is a useless book; instead, it has portions of the best wisdom that man has produced in ancient times; and as a book of wise sayings and teachings, it is worth a careful reading. The Hebrew poets ranked along with Shakespeare, or Homer, or Virgil in the aptness of their expression. It is significant, also, that the great authors of such literature are all unknown. The critics have found that Shakespeare did not write Shakespeare, that there was no Homer, and that the obscure authors of the Old Testament records are also unknown except by supposition.

"As a reflection of certain social and religious institutions the Bible is an essential source-book for study, but to what extent is a matter of doubt. It is not *the* authority as some hold, but merely the records of the effects upon the race of evolvement. Much of its teachings have become out-of-date as man has evolved from his ancient status, and much more of its teachings must be re-interpreted to fit into the needs of the social life of today—as is equally true of all the New Testament as well.

"It is therefore evident that the portions given to the early history of man is false; it does not correspond to the law of evolution which the scholarship of today is almost unanimous in accepting as the fundamental law of laws in all science, philosophy, and history. Like the myths of the Romans whose folklore evolved gods and the fables of Romulus and Remus, so the Hebrew people evolved myths of a Creation, an Eden, an Eve, and banishment from Eden, and of animals which talked. The whole Hebrew myth to account for sin is directly contrary to our evolutionary law, hence imaginary.

"There never was a fall of man, for by evolution man has continued to rise through the millions of years since he emerged from his animal ancestry. What we call sin is merely the recurrence of animal proclivities surviving in the race from animal progenitors, although for the social conception we must add to this that sin is also the failure of man to do his part in the social economy. It is evident that this definition abolishes the nonsense of Christ as a sacrifice for sin, and leaves him merely the more reasonable position of a teaching and exemplar personage.

"I wish to go further, and state a fact concerning my position; for I fear I might be accused of having no religion. I am a member of one of the best known denominations and attend the services of my church. I believe in a God, but need to define the kind of God I believe in: he is much unlike the Bible conception. I look upon the church as a social evolvement, and as such, merely an organization for the promotion of culture—what might be designated as moral culture. The test for morals is the universal test of all mankind—not some antiquated so-called divine law—but the human conscience which is but the social consciousness deciding by experience what is right and wrong. As a member of my church, I hear much of old fogy, hazy and obsolete doctrine from some of our less cultured ministers; but I am glad to say that through the influence of modern scholarship they are lining up with modern ideas very rapidly. A few mossbacks are still alive, but their days are numbered."

On another occasion, later in the year, he added these ideas to the foregoing:

"Religion is not a gift of God, but the evolved superstition of mankind. It originated in fear. Man saw some natural phenomenon which in his primitive state and ignorance aroused fear in him. He superstitiously ascribed this manifestation to what he called a god. In fear of danger, he evolved prayer as a process of coaxing the god to show mercy and spare him. He also evolved sacrifice by which he hoped to buy the god off, and overcome his anger. This evolved into a slightly higher form in Hebrew history, and naturally evolved into a still higher form in so-called Christianity.

"Religion is solely based upon the things not understood; but science is discovering more and more about nature and thus reduces the magnitude of the unknown, the so-called supernatural. Science is thus the destined destroyer of religion, and will be its natural successor, for when science shall have explained all nature, nothing of the supernatural will remain. This evident culmination is already presaged in the well-known fact that the greatest evolutionists are the least religious; in other words, the greatest scientists are those most free from the myths and superstitions of religion.

"I want to cite one of the most beautiful proofs of the law of evolution. It is what the great Haeckel designated as the 'fundamental law.' It is called the law of Ontogeny, or the law of embryology and recapitulation. Biology is the great key to Sociology. It must be interpreted through biological evolutionary laws.

"In this theory of recapitulation, the human race in its highest civilization is found to repeat in the individual, the whole space history of its evolvement, from the stage of monad to the fully developed modern superman. The monad is figured in the single vital egg-cell of the embryo. As this develops, it passes through the stages of worm, fish with gill-slits, reptile, low-form mammal, and at the very last, lowest human. At birth it passes from the last stage of animal to first stage of human, and for three years of infancy, repeats the vast period of time in which the human-like animal evolved its mental and spiritual faculties, and does not become a real human soul until about the age of three years.

"I am compelled to admit a rather sad fact that by this law, if, as some hold, that the soul is the eternal part of the human, there could be no eternal future for the infant which died during this time. There are some preachers, and I know one returned missionary myself, who holds this belief openly—and since it is true, it ought to be held openly. The various references in the New Testament to Christ blessing little children as representing them as the kind eligible to the kingdom of heaven, either shows his lack of knowledge of this fact so well known to scientists, or else it is an interpolation added to the original text to ac-

commodate it to an ignorant state of belief. Such a position is the only logical one, since we know that the law of ontogeny is true.

"At about the age of three, the child becomes a real human, and enters upon the cultural period described by evolution as the Savage state. At the age of twelve, he passes into the Barbarian. This is followed by a stage similar to the semi-civilized; while only in adult life does he evolve into the Civilized state. I believe implicitly in this system; and you will find, in consequence, that I use it in developing the whole science of Sociology. There is no longer any doubt of its truth. We have too many evidences of it. The skeletons of man in this million-years-ago stage of transformation have been found. I refer to such authentic evidences as the australopithecus africanus and pithecanthropus erectus."

Evidently he thought the radical teachings were enough for the time, as he turned his attention to other phases of the subject for the rest of the class period. The keen relish with which these authorities take for granted the established "missing links" between animal and man is extremely amusing. That any one—even a skilled scientist—can take a handful of crumbling bones and imagine how to reconstruct the original and tell to a year or two just how many thousands of years ago the creature roamed the earth, is an example of fiction that ought to make a novelist turn green with envy.

The way the evolutionary anthropologist rattles around among the crumbling bones of a few hundred years ago, and fixes a time of a few millions of years, is a moving picture of comedy to the sober-minded man of today, who is more concerned with fact than fancy. At first they tried to bedazzle us with the length of the name:

Pithecanthropus Erectus.

But this proved too short to strike the proper respect into the doubters, and so they tried this one next:

Australopithecus Africanus.

We suggest that they do still better, and might suggest for the next dream some such name as this:

Hollothanthrophusticus Idioticanus.

This one is quite long enough to fill our ignorant brain with the proper awe and respect.

At a later time, Doctor Knott was discussing the family as a social institution. Among other dangerous things he said:

"Marriage was unknown to primitive man. The pragmatic superiority of marriage as best for the social welfare of the next era of history led to its introduction, and its association with religion as an assumption of a sacramental character. Society in its progress has at last reached an evolution where the long-cherished sacredness of marriage is breaking down. By the law of survival of the fittest in human evolution, the practice of the family and marriage is passing away with other obsolescent practices.

"The prevalence of divorce is not due, as some hold, to a religious breakdown, but instead it is traceable to the human evolution which is now recognized as being basic in character. In the more modern relationships it is not fitting and adequate. Divorce ought to be easily obtained, or even its formalities waived and a system of trial marriages instituted. As long as woman was man's slave and his property, she was refused lawful recognition and was condemned to lasting wedlock, religion being interpreted to complete her shackles.

"But now, society has advanced until woman is a voter and equal with man before the law. And she now goes forth with man's freedom to follow her own feelings and desires even if it means the loosening of marriage bonds. The double standard is not natural, and the single standard as interpreted by religionists, still worse; the single standard of advancing evolution is what we see on every hand; the assumption by woman of all the moral rights (or immoral ones) so long held only by man. She must be as free as man to follow her moral as well as her mental and political choice. To this end, marriage ties must be no more binding upon her than upon the man. The next step will be the assumption of wholesale training and care of the young by the government, since the family will pass out of existence.

"Evolution will bring many conditions which may shock our old prejudices and old ideas, but they will be far better when we throw away religious scruples and become free and responsive to the sway of natural law. I am perfectly frank in speaking thus because it has been established that teachers are protected in teaching anything they believe through what is known as 'academic freedom.' Since such things are in the world, you have to know about them, and it is the teacher's duty to give you the best side of the question."

Naturally these radical doctrines, and the insistence that they were the undisputed laws of modern scholarship, swept every weak scaf-

folding from beneath Helen's wavering faith; and brought consternation to Bettie. Surely there must be some escape, but Doctor Knott was a thorough teacher, and would not leave his statements and the text-book he used stand alone. Page after page, and volume after volume, of library references must be investigated. The theories found became so overwhelming and confusing and conflicting that Bettie finally gave up in despair, and for the remainder of the year, her chair in the sociology class was vacant. But she had drunk too deeply of the jungle poison, the faith-shattering theories would not vacate her pretty head.

But not so Helen! Once more aroused in the debasement of her animal evolution speculations, she drank in every so-called proof and citation of scholarly authority with the untiring thirst of the depraved mind. She was intellectually quicker than Bettie, and her investigations led her to the inevitable conclusion: that the system of Doctor Knott had not a flaw, and no other system was tenable. She angrily argued with Bettie and insisted that she was narrow and prejudiced. Through her misrepresentation she almost drove the patient girl to distraction. It is a sad commentary upon such institutions as West Hill that the brightest minds are the ones more frequently plunged into the abyss of unbelief.

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M.,D.D., Springfield, Ohio

Two New Books on Darwin

IN THE New York *Times* (May 22) appears a review of two new biographies of Charles Darwin. One of them was written by Leonard Huxley, LL.D., a son of Thomas Huxley; the other by Professor George A. Dorsey, who has recently stepped somewhat into fame through various writings. Both of the books comprise what might be called an encomium on Charles Darwin. He is portrayed as a very gentle, humble and generous man.

Not for a moment would we want to detract from any man's just fame, whether he be dead or living. Yet it does seem that truth demands the correction of some errors. It surely will not further the cause of truth, either in religion or science, to make claims that are not valid and that history does not substantiate. With all due affection and respect for the dead, we must remark upon some erroneous claims made by the reviewer of these books, whose name is Charles Johnston.

He says of Darwin that he was, "quite unconsciously, a great spiritual teacher."

That remark reflects some credit on the reviewer as one who accepts spiritual realities, but it does not reflect credit on his spiritual judgment and discernment. How could a man "quite unconsciously" be "a great spiritual teacher"? Is it possible for any one to be a truly spiritual man and yet not know it? Are spiritual things so nebulous that one may possess them and shed them around him as a gracious influence, and yet be unaware that he is a "spiritual" person? We hardly think so. Christ was the most spiritual person the world has ever known; yet He was most keenly conscious of the reality of His connection with the unseen realm. He held constant communion with the Father. Angels came and ministered to Him. Paul was fully aware of spiritual experiences and spiritual contacts. He says of the things which eye has not seen and ear has not heard, "But God hath revealed them unto us by His Spirit.". He said elsewhere: "The Spirit Himself beareth witness with our spirit that we are the children of God." Oh, no! a man cannot be truly spiritual without knowing it. Mr. Johnston is mistaken. He has hazy ideas of spiritual verities.

Proof of this statement is forthcoming when we analyze what he says next:

> Darwin dissolved the view of nature as fixed and stereotyped, and showed us the whole of life in flux, rising ever toward greater complexity and greater perfection. Doing this, he at the same time unconsciously dissolved the conception of spiritual life as eternally fixed and limited, and made it possible to think of infinite progression. From his work sprang the thought that in the spiritual realm also there may be a struggle for life, a survival of the fittest: this may be the meaning of the strange declaration that the kingdom of heaven is taken by violence.

Suppose we look somewhat minutely at this remarkable statement. It will be seen to be pocked with errors. We cannot but wonder at such strange mentality and logic. Note first: "Darwin dissolved the view of nature as fixed

and stereotyped." Let us see. Did Darwin prove that life emerges from non-life? If so, when and where? He even declared that he knew nothing as to the origin of life. Therefore, as far as Darwin's philosophy went, he did *not* dissolve the fact that inorganic nature is "fixed."

Neither do we see why, if God created the inorganic realm to be fixed—that is, unable by itself to bring forth organic forms—that view should be stigmatized by the ugly word "stereotyped." The evolutionists all hold that nature is controlled by fixed laws, so much so that even the Creator never intervenes to introduce something new by creation. Does not that look as if they regarded natural law as "stereotyped"? Cannot evolutionism as well as creationism become "stereotyped"? When you read the same old arguments of the evolutionists (*semper idem*) over and over again, they do seem to have gotten into a "stereotyped" mold.

But what is there especially "spiritual" about the view that natural species are not fixed? Is it more spiritual to believe that one type merges into another through the struggle for existence—a gory and selfish process—than to believe that God created each type to reproduce in an orderly way "after its kind," and to remain in its preordained place? Is it a sign of the "spiritual" mind to believe that man grew up from a bestial stock through millenniums, by means of a fearful and bloody struggle? Is it not more spiritual to accept the doctrine that God directly created the first man in His own similitude, starting him out as a rational and spiritual being, capable of fellowship with His Maker, who is a Spirit? Just mull these matters over, please.

This writer says further that Darwin "showed us the whole of life in flux." This, too, is an error. Darwin, with all his speculative efforts, never proved that one species merges into another by means of natural forces. He tried to prove it by speculative reasoning, but he never furnished the scientific demonstration. This is very plain. He experimented with various kinds of fowls by cross-breeding and careful selection, and thereby produced varieties within the type; then he tried to draw the inference that nature would do the same thing by means of the law of variations, if you only would give her time enough; but remember, he never *proved* that proposition *empirically;* he left it in the hypothetical state—in the state of conjecture. And it remains to be proven today whether nature, left to herself, would ever produce even the Darwinian varieties which he effected by artificial culture. The trouble with Darwin's theory, and as well with any other theory of evolution, is this: When man removes his culturing hand from artificially improved varieties, they invariably start to revert to the original type. Nature does not even maintain the progress made by human culture. So it is *not* true that Darwin showed all life to be in a state of "flux."

And it would be a sorry day if nature were under such a regime. Think of it for a moment: if species were not fixed; if they were constantly changing into something else, what a welter and mush nature would be in! If nature is to be man's habitat, so that he can rely on her, most of her organic forms must be stable. Therefore, persistency of type is her crowning glory and her outstanding law. Variation within the type may not break up an orderly world of nature; but more mutability than that would make a disorderly and impossible world. Neither could we have scientific classifications in biology and natural history if types were not stabilized. Call it "stereotyped" if you will; it is a million times better than a regimen of "flux."

Yes, an orderly world, made so by the Creator—the God of order and not of confusion—made so by the fixation of species, distinct and separate, instead of a fluid, unstable stream of nondescript creatures—that is a far more spiritual view of the natural realm. Just think of it; suppose animals were constantly bobbing up into human beings. "Good Lord, deliver us."

That we have not misinterpreted our evolutionist is plain from what he adds—namely, that life is "rising ever toward greater complexity and higher perfection." Well, we should like to see one instance of the moneron evolving into the next higher form. Thus far in all the eons of the past, it has persisted in procreating nothing but monerons. We should like to see the chimpanzee emerging into a human being, or even making any tiny approach in the human direction. Thus far every simian species has brought forth in the Biblical order—"after its kind." There is no record of a single instance of lemurs becoming more like monkeys, or of monkeys growing more like apes, or of anthropoid apes becoming more human. Indeed, even the various kinds of apes do not interbreed; all maintain their specific status. Cannot the evolutionists see and sense these patent facts?

And now comes more of the same kind of superficial talk. Says our reviewer in the next place: "Doing this, he (Darwin) at the same

time unconsciously dissolved the conception of spiritual life as eternally fixed and limited, and made it possible to think of infinite progression."

Any one who knew the A B C of theological science and history would never blunder in so crude a way. What Christians have ever held that the spiritual life is "eternally fixed and limited"? None of them ever have—no, not one. The Scripture itself teaches that Christians are to "grow in grace and in the knowledge of Christ." Another writer teaches them to leave the first principles of the spiritual life and "go on to perfection." Christ Himself gave us the parable of the corn, the growing grain, the unfolding mustard seed, the progressive work of the leaven in the meal. If the evolutionists want to talk about theological subjects, why do they not study them in a scientific and thorough way? Why do they do so much guessing? Almost every time they try to deal with theological subjects, they reveal their lack of anything like technical and accurate knowledge. If any orthodox Christian theologian has ever held the doctrine of "spiritual life as eternally fixed and limited," we should like to know his name, the title of his book, and the page on which the statement is made. Therefore Darwin did *not* open the eyes of the world to the doctrine of spiritual progression.

Note the next sentence: "From his work sprang the thought that in the spiritual realm also there may be a struggle for life, a survival of the fittest."

Oh, no! that thought never came from Darwin. His idea was that there is a gory struggle for existence in the natural realm whereby the strongest and acutest kill off their weaker rivals, and thus are able to survive. That is the exact opposite of the Christian conception, which is that love is to rule in the world; that selfishness is to be denied; that altruism is to prevail. The idea that Christian people are to fight one another, or to fight other people, in order that the fittest may survive, is absolutely non-Christian and anti-Christian. On the contrary, they are commanded to love even their enemies, and not to engage in strife and wrangling.

If the reviewer, however, means that Christian people are to struggle with sin, and to overcome it in their own lives and in the world, Darwin never approached that idea, never gave a hint of it. He dealt only with the physical sciences, and had his mind on a fierce warfare in the animal world. But even if he had given any intimation of such an idea as the fight against sin, he would not have been the originator of it; for it is as old as the Biblical history itself. In the garden of Eden our first parents were commanded to resist the spirit of disobedience. In the case of Cain, God said, "If thou doest not well, sin croucheth at the door." The wise man said, "Resist the devil, and he will flee from thee." Paul gave this injunction: "Be not overcome of evil, but overcome evil with good." We doubt whether Darwin ever gave anything like such sturdy moral and spiritual admonitions. He was busy with the study of animals and with speculations as to how evolution could be proved.

Our Lord, when he spoke about the kingdom of God being taken by violence, never thought of anything like the unholy struggle for existence. Think of the spiritual status of a man who could interpret His statement in that way. Think of the idea of men trying to get into the kingdom of God by an unseemly struggle with others who want to get in first or want to get in by keeping others out! No; Christ meant that the time had come when men would be truly in earnest about pressing into the kingdom, not by fighting to keep others out, but by helping as many as possible to get in.

Our reviewer, in concluding his article, says of Professor Dorsey's biography of Darwin: "He sums up Darwin's life with this fine tribute, 'He was a Christian gentleman.' "

We sincerely wish this were a true tribute. We would be kind, and greatly dislike to say that it is not deserved. However, we cannot see how it can be reconciled with the fact that Darwin rejected both the Old and New Testaments, and said that he did not believe that a divine revelation had ever been given to men. Regarding God and His existence, he said, near the close of his life, that he should be classified as an agnostic. So it is difficult to understand how Dorsey can call him a Christian and how Johnston can establish the claim that he was "a great spiritual teacher."

However, we find that Dr. Dorsey tried to worm out of his contradiction by saying of his favorite hero, Darwin: "He did not profess Christianity; he lived a Christ-like life."

In this way do learned men contradict themselves, and yet seem to be childishly unconscious of it. Is it possible to live a Christian life without professing Christianity? Of course, to profess Christianity means to acknowledge Christ as one's Lord and Saviour. Did Darwin do that? Our Lord said: "Whosoever confesseth me before men, him will I confess before my Father in heaven." Paul

ut it thus: "With the heart man believeth nto righteousness; with the mouth confession s made unto salvation."

The enigma is, How can a man be said to ive a Christ-like life and yet ignore Christ; never even confess Him before men? Why, he confessing of Christ before men, in order hat they may see one's good works and glorify God, is one of the vital elements of the Christ-like life. Any person who has ever experienced the joy of salvation through Christ will want to tell others about it. He will inevitably "let his light shine before men."

Let it be understood once for all that, to live a Christ-like life, is to trust in Him and His atoning mercy for salvation, to receive His regenerating and sanctifying Spirit into one's heart, to try to glorify Him in all things, to confess Him before men, to lead others to accept Him, and to follow His example as nearly as possible.

Reviews of Recent Books

The Facts About Our Bible. By Elmer E. Franke. The People's Christian Bulletin, 573 West 181st Street, New York. Paper bound, 50 cents; cloth, 75 cents and $1.00.

In these days of unsettling doubt it is refreshing to read a stalwart book like this one. Here the main evidences for the historicity, inerrancy and divine inspiration of the Bible are vividly set forth. Mr. Franke has a vast amount of information at hand. He speaks of a number of learned volumes being right before him while he writes. So we have every reason to believe that he goes back to many original sources and carefully checks his citations of facts and quotations from authors. He takes the true Protestant position, for Protestantism, he says, "claims to be founded on the Bible and the Bible alone." Those who take any other position are not worthy of the name Protestant. To prove his point, he quotes from the statement of the German Protestant princes at the Council of Spires, when the name Protestant arose, because those men protested against the doctrines and policies of Rome. Our author defends the Mosaic authorship of the Pentateuch against the negative critics. He also defends Jonah and Daniel. The writings of the church fathers and also of contemporaneous secular authors are made to pay their tribute to the evidence of the genuineness of the books of the Bible. Archeology is also appealed to in an effective way. The ancient manuscripts and versions of the Bible are described to show how well the Bible is authenticated. In brief, it is a valuable and timely little manual of real *multum in parvo,* and is written in a terse and easy style.

The Christ We Know. By Arno C. Gaebelein, D.D. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. Cloth, 75 cents; paper, 25 cents.

This book is the best answer to the notorious and harmful book by Bruce Barton, entitled *The Man Nobody Knows.* Dr. Gaebelein maintains that Christ is not an unknown being, but is well known in the rich experience of millions of converted people. Perhaps, considered in the most intimate way possible, the way of Christian experience, no one is so intimately known by many people as is Jesus Christ, the God-man and the Redeemer of the world. Of course, very few people know the Christ whom Mr. Barton tries so hard to portray, namely, "the most popular dinner guest," the outdoor man, the great advertiser, the great business man; for no such character is depicted in the New Testament. But "the Christ we know" is the incarnate Son of God, the Redeemer from sin, the Burden-bearer, the great Comforter, the divine Being who opened to human eyes and hearts the gateway of an immortal futurity. In a number of brief and telling chapters Dr. Gaebelein sets forth the true Christ of the Bible without alteration or diminution; and He is the only Christ who can satisfy the human soul's longing for eternal and invisible realities. Christ is for our author both God and man, "very God of very God," and truly man. He is the being with "love that passeth knowledge." He is "Wonderful." He paid the "purchase price." He is "the all-sufficient One." How great and how inspiring is such a Saviour and Lord in contrast with the pale and crude being whom "nobody knows"! With all our heart we commend Dr. Gaebelein's book as a complete foil to the dangerous books which misrepresent the Christ of the Bible.

Messiah or Bastard: Which? By Herbert W. Magoun, Ph.D. Hamilton Brothers, 120 Tremont Street, Boston, Mass. $2.50.

One might almost wish that Dr. Magoun had chosen a less repellent title for his effective and convincing book; yet it may be that this very title will help to open the eyes of those Modernists who deny the virgin birth of Christ to the terrible alternative that they must

choose. If Christ was not supernaturally conceived, and if any reliance whatever can be placed on the gospel records, then whose son was Jesus? But if Christ was not purely and supernaturally conceived, will somebody tell us how He ever gained such an ethical and spiritual influence in the world? And, most of all, how will people explain the millions of Christian experiences that history records? How could a man who was conceived and born in sin ever have saved you and me from our sins? Will some liberalist explain that fact?

Dr. Magoun argues the question in a most masterly way. He states the case concisely, and shows what is the only alternative for the man who rejects the virgin birth of Christ. A couple of chapters are devoted to the doctrine of the Trinity, showing that there could have been a divine incarnation and a divine redemption only because God is a triune personality, so that when the Son emptied Himself in humiliation, the universe could still be upheld. A keen analysis of Joseph's relation to Jesus is given. The two genealogies of Jesus are shown to be, not contradictory, but complementary. The sources of Christ's power are investigated, and the only conclusion that can be drawn is that He was the incarnate Son of God, not a mere humanly begotten being. The Old Testament implications are clearly set forth. So is the personality of Jesus, who had only a single consciousness. Christ's estimate of Himself indicates that He was conscious of having come forth from the Father and having dwelt with the Father before the foundation of the world. Yes, Dr. Magoun has given us a convincing book. Just such a defense of the divine-human Christ is needed today.

The Scientific Mind and Christianity. By M. H. Duncan, M.A. The Bible Institute Colportage Association, Chicago, Ill. 10 cents per copy; 12 copies $1.00.

The author of this book has written a good deal along the line of Christianity and science and their relation to each other, and all of it is good. He is a layman—a school superintendent—who has mastered the Biblical system of theology and at the same time has been a diligent student of science. Hence he is well equipped to show whether the empirical findings of science and the true interpretation of the Bible are in agreement or the reverse. He finds that they agree. While there is no discrepancy between the natural and spiritual realms, for God is in both of them, yet mere knowledge of the former will not of itself qualify a person to be a good judge of the data belonging to the latter. Hence the author shows that the rationalist is not scientific whe he comes to deal with spiritual realities. A strategic point the author makes is to sho that the experiences of twice-born men can b verified by "the laboratory test," simply by ob serving closely the change in behaviour pro duced by the converting power of Jesus Christ We hope this booklet will be circulated fa and wide.

* * *

Additional Book Notes

From John W. Lea, Publisher, 1520 N. Rob inson Street, Philadelphia, Pa., come two use ful books: "Notes From a Proofreader's Diary and "Tip-Offs for Proofreaders." Price of th first, in cloth, $1.00; in paper, 50 cents; of th second, $1.00. They contain many valuabl suggestions for those whose business it is t read and correct proof. Mr. Lea looks at th work as a fine art and from the viewpoints o both the author and the printer. We believ that a couple of pages of actual specimens o proofreading, with all the critical marks an signs according to the best modern forms, woul have added much to the value of these books All of us who read proof would like to know just what kind of markings the compositors pre fer. But the books are very good indeed, an proofreaders ought to get them.

Scrapping the Sunday School is the sug gestive title of a valuable booklet by Phillip Broadhurst and published by The Tabloi Press, Elgin, Ill. The price is 25 cents pe copy; five copies, $1.00. Of course, the Mod ernists, under the specious plea of religious edu cation, seem to be planning, in a more or les subtle and cryptic way, to do away with th Sunday School and merge it into somethin else. In this book the methods and purposes o the plotters are trenchantly exposed. The book is surely worth reading, and sounds a neede note of warning.

A tract of real value is entitled "Fundamen talism versus Modernism," and is written b our good friend and co-editor, Rev. J. L. Dick ens, D.D.,LL.D., President of the Houston Bi ble Institute, Houston Texas, an institution that is doing much good. Dr. Dickens i thoroughly evangelical, and in this booklet tells us just what the evangelical and modern istic positions are, and why they are and mus be in conflict. He says, too, that the terms "theistic evolution" and "Christian evolution," are misnomers—to which we agree. This trac is certainly worth reading. Price 5 cents Houston Tract Association, 511 West Alabam Avenue, Houston, Texas.

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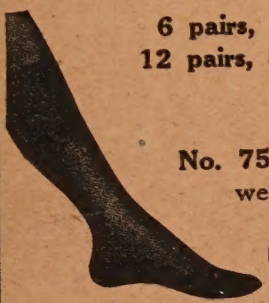

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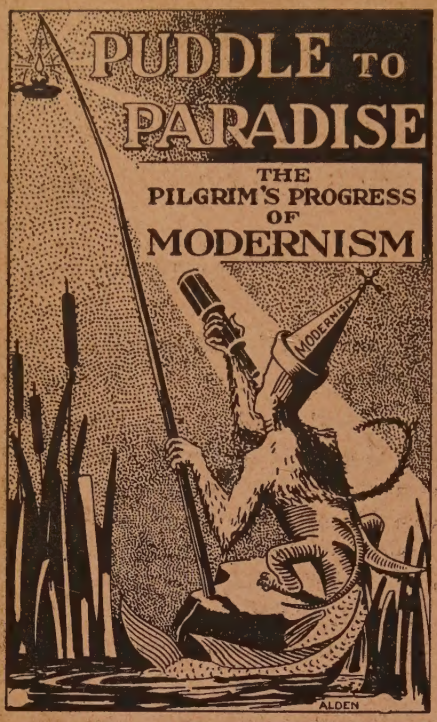

Editorial from the Christian Leader

We quote in a condensed form and emphasize one paragraph of the strong statement of Editor (Rev.) T. Q. Martin.

"I have in my possession and have read with thrilling interest and real profit, three little books, —Puddle to Paradise, Jocko-Homo Heavenbound and The Toadstool Among the Tombs.

The author in his own inimitable way, digs up the very roots of that nonsensical string of guesses known as "The Evolutionary Theory" of the origin and destiny of things. He grips your attention from the first to the last word. I should like to see a copy of each of these little books in the hands of every person of America. I wish I were able to donate a supply of these books to every High School.

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Jocko-Homo Heavenbound

takes its name from the image of an ape-man called "The Chrysalis," that was recently unveiled in a "modern" church. It must be a most unusual little book for nine "modern" church papers refused to advertise it, yet we received in the first half of December, orders for 3,800 from ministers who had previously seen a copy.

Puddle to Paradise

(Same author) has eight picture parables, every one of them a hard hitting sermon. Speaking of these two books, the reviewer for BIBLE CHAMPION says—*"We do not know of another author who has pointed out the impossibilities and absurdities of the theory (evolution) more keenly, and to our mind, more forcibly."*

The Toadstool Among the Tombs

has 15 cartoons by clever artists. It is making plenty of trouble for preacher's who discredit the Bible. If your ancestry is 100% human, it will delight you.

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